

THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

**VOLUME II
MALE HOMOSEXUALITY
THE INDIVIDUAL
AND THE COLLECTIVE**

RANDY ENGEL

of Sodomy

volume ii

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volume ii

Male Homosexuality the Individual and the Collective

Randy Engel

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Dedication

To Father John F. O'Connor, O.P. —

A Life of Faith, Devotion and Courage

v **INTRODUCTION**

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VOLUME

II

Male Homosexuality The Individual and the Collective

As long as homosexuality was defined, as it has been for most of mankind’s recorded history, in terms of behavior, that is, in terms of homosexual acts, specifically sodomy, it remained a rather uncomplicated topic of social and moral discourse. A “sodomite” or “homosexual” was simply a generic term applied to a man who engaged in same-sex activity generally with young boys or young men either as an exclusive preference or as an adjunct to normal heterosexual congress. The term was also applied to an individual who permitted himself to be penetrated, that is a man who took on the passive or “woman’s” role. However, the idea that two *adult* men would choose to be “lovers” appeared to be rather ludicrous and perverse.

For its part, the Church soundly condemned all homosexual acts as objectively mortally sinful and urged the individual sinner, like all sinners, to reform his life, while the State viewed homosexuality as a vice to be discouraged and in certain cases criminalized.

Today, however, the issue of homosexuality has become much more complex. The Homosexual Collective has engineered a successful paradigm shift that downplays homosexual *acts* in favor of the homosexual as a distinct *type* of person, that is, a man who possesses a special *nature* that manifests itself in an inborn desire for simulated sexual relations with members of his own sex. The medicalization of homosexuality that began in the mid-1800s,

with its emphasis on homosexuality as an inherited degenerative disorder, has accelerated this paradigm shift in favor of the proponents of homosexuality.

Therefore, like it or not, there are many non-theological issues related to homosexuality that require some explanation if one is to fully understand the current battle over homosexuality in the Church today.

Chapter VI examines the nature of homosexuality and the many causal factors associated with its development in the young male including familial disruptions and premature sexual seduction. Without downplaying the moral dimensions of homosexuality and the issue of free will, it is intended to provide the reader with a broad overview of the root causes of homosexuality.

Chapter VII deals explicitly with homosexual acts and homosexual relationships. It also includes other behavioral aspects of homosexual life including domestic violence, drug use, pornography, male prostitution, and murder, homicide and suicide.

Chapter VIII is a prelude to later segments on clerical sexual molestation of boys and young men. It provides a clear definition of and differences between pedophilia and pederasty as well as a clinical summary of both. It also examines the love-hate relationship that exists between homosexuals who prefer adult partners and those who prefer adolescent males.

Chapter IX, the final chapter in this section, takes a no holds barred view of the Homosexual Collective.

Whatever mitigating factors contribute to the moral plight of the individual homosexual, they do not apply to the Homosexual Collective and its minions. It's them or us.

Chapter 6

Male Homosexuality—Its Nature and Causes

The Nature of Male Homosex

When we speak of the nature of a person or thing or act, we are talking about the intrinsic characteristics and qualities that are essential to him or it. Recognizing that the word “sex” can refer to the sexual act as in “having sex” or to gender identity, as in male or female, what then is the essence of homosexuality?¹

•Homosex is Unnatural Sex

The unnaturalness of homosexuality is self-evident. The opposite of straight is

crooked. No heterosexual ever walked into a physician's or psychiatrist's office and said, "Doc, you've just *got* to turn me into a homosexual."

Heterosexuality is instinctive in man. It is the biological norm for the human species with obvious survival benefits.² Unless interfered with, man is heterosexual in his essential nature. All men, including male homosexuals, have heterosexual strivings, that is, they strive toward normalcy.

The heterosexual does not pass through a "necessary homosexual phase of development," as suggested by some writers on the subject.³ Rather it is the homosexual who fails to achieve normal heterosexual maturity. While homosexuals fantasize that all heterosexuals are "potential" or "latent" homosexuals, reality dictates just the reverse—all homosexuals are "potential" or "latent" heterosexuals.

In recalling George Orwell's astute observation that, "There are things so foolish that only intellectuals can believe them," the Dutch psychologist Gerard J. M. van den Aardweg, Ph.D. states the obvious, "...that something must be wrong with people who, although physiologically men and women, do not feel attracted to the obviously natural objects of the propagationdirected sex instinct."⁴

Further, as noted by American psychiatrist Dr. Melvin Anshell, author of "A Psychoanalytic Look at Homosexuality and AIDS," a homosexual is not only deviant in his choice of "sex object," that is, the person from whom sexual attraction proceeds, but also in his "sexual aim," that is, the sexual act to which an individual aspires.⁵

•Homosex is Neurotic Sex

In his classic work on homosexual reparative therapy, *The Battle for Normality*, van den Aardweg characterized homosex as not merely an isolated "preference," or singular functional disturbance in the sexual realm, but as "an expression of a specific neurotic personality" that includes "phobias, obsessions, depressions, or other sexual anomalies."⁶

In *Homosexuality: Disease or Way of Life?* Edmund Bergler, M.D., described homosexuality as "a neurotic disease in which severe and unavoidable self-damaging tendencies engulf the whole personality."⁷ Bergler agreed with van den Aardweg that homosexuality represented a "neurotic distortion of the total personality," and that there are no "healthy" homosexuals.⁸

In simple, non-medical language as expressed by the Jesuit writer

Reverend Thomas McGrath in the early 1960s, every homosexual has a “personality problem.”⁹ The homosexual is “an immature being,” McGrath said, and he “clings to this immaturity...not just in choice of love object, but in almost all other areas of personality integration as well.”¹⁰

In 1970, the outspoken sexual libertarian and clinical psychotherapist, Dr. Albert Ellis, Director of the Institute for Rational Living in New York City, made similar observations on the subject of homosexuality as a neurosis.

In an interview with writer Arno Karlen, who was researching his book *Sexuality and Homosexuality*, Ellis told Karlen that while he defended a man’s right to be a sexual deviant, he was against homosexual apologists who argued the case for the “well-adjusted homosexual.”¹¹ Ellis stated that while it was true that some homosexuals were better adjusted than others, as a whole they seemed “pretty nutty.”¹² Most of the homosexuals he saw at the Institute were “seriously disturbed,” said Ellis.¹³ Ellis also stated that while he used to think that most homosexuals were simply “neurotic,” he now believed that maybe 50% were “borderline psychotics.”¹⁴

•Homosex is Masochistic/Sadistic Sex

Dr. Bergler described homosexuality not as a “way of life,” but as “a way of masochistic destruction,” and the homosexual as a “psychic masochist” who *unconsciously* wishes to suffer and who takes pleasure in drowning himself in a fathomless sea of “self-pity” that is fed by his self-created daily ritual of “injustice collecting.”¹⁵ Unlike the normal heterosexual lover who is overwhelmed with feelings of “great happiness and elation,” said Bergler, “the homosexual views his affairs through the lens of torturous agonies, doubt and irrational jealousies.”¹⁶ His behavior is marked by self-punishment and pseudo-aggression towards his sex partners. He derives a blend of masochistic and sadistic pleasure and excitement from defeat and humiliation. The homosexual is also plagued by an inner depression and an “exaggerated and free-flowing malice, which is ready for use any time,” he concluded.¹⁷

Ismond Rosen, M.D., editor of the classic work *Sexual Deviation* wrote, “Aggression plays an important role in the aetiology of perversion, including homosexuality.”¹⁸ He quoted Dr. Robert J. Stoller, Professor of Psychiatry at the UCLA School of Medicine, who has identified aggression, in the form of hatred, as the primary motive in perversion. It (aggression) “takes form in a

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fantasy of revenge hidden in the actions that make up the perversion and serve to convert childhood trauma to adult triumph,” Stoller stated.¹⁹

Anchell has confirmed these analyses. Homosexuals enjoy inflicting physical and/or moral pain (humiliation) on their sex objects, a condition referred to as sadism, and they also enjoy having the pain inflicted on themselves, masochism, he stated. “They have no real regard for anyone but themselves. They are not capable of compassionate, affectionate love for their sex partners. ...Where the homosexual loves he has no desire and where he desires he cannot love,” said Anchell.²⁰ “Without affectionate feelings, sex partners serve only for the purpose of orgasmic response— one partner serves as well as another,” Anchell said.²¹

•Homosex is Pseudo-sex

In his classic work *Homosexuality and American Public Life*, Christopher Wolfe, Professor of Political Science at Marquette University, repeated a line by comedian Rodney Dangerfield who joked about being afraid the first time he had sex because he was alone.²² The laugh from the audience comes from the fact that normal people understand that genital stimulation is not really sex—that masturbation *di solo* is not really sex. Real sex implies an “other.”

Homosex is in fact a form of autoeroticism, a reenactment of “sentimental pubertal fantasies,” van den Aardweg has written.²³ In homosex, as in solitary masturbation, there is no “other”—no person outside of one’s self—only two sames seeking sexual gratification through mutually stimulated masturbatory actions. The “your turn, my turn” orgasmic ritual of homosexuals is indicative of the fact that the homosexual’s sensual pleasures come from his own body only and are not directed toward his sex partner.²⁴ His partner’s satisfaction is not the homosexual’s major consideration. Indeed if it were physically possible for the homosexual to fellate or sodomize himself he could dispense with his sex partner altogether as the Marquis de Sade attempted to do while in prison.²⁵ In essence, homosexual acts are the reenactment of the Greek myth of Narcissus — the youth who spurned the love of Echo and instead, fell in love with his own reflection. Narcissus pined his life away until the gods mercifully transformed him into a flower that bears his name.

Homosex is profoundly narcissistic and selfish.

Wolfe quoted the *Diagnostic and Statistical Manual of Mental Disorders*, 4th

Edition's definition of narcissism as "a pervasive pattern of grandiosity, need for admiration, and a lack of empathy."²⁶ The narcissistic person is preoccupied with fantasies of unlimited success, power, brilliance, beauty, or ideal love, said Wolfe. The homosexual narcissist pursues the goal of pleasure including the pleasure of anonymous sex. Genital body parts are joined or stimulated, but there is no sense of communion, unity and oneness that characterizes the mature and loving marital embrace, concluded Wolfe.²⁷ A homosexual does not "know" his partner in the biblical sense—in many cases he does not even know his partner's name or in the case of "tearoom trade" see his partner's face.²⁸ Sodomy has often been hyped as a form of super hot sex, but one would have a difficult time selling it as a fulfillment of the Commandment to "love thy neighbor as thyself." Rarely, if ever, are homosexual acts described in anything remotely resembling terms that describe the conjugal act whereby completeness and wholeness are achieved by the reconciliation of complementary beings and "two become one flesh."

The latter is an achievement on a cosmic scale, wrote J. M. Cameron. He reminded those who attempt to trivialize sex and empty it of all meaning, that they have no appreciation for:

The immensely old human tradition of venerating the powers of sexuality or hedging them about with taboos, myths, piety; an attitude for which the sexual is not an extra, a relaxation, a consolation, a relief of tension, though it may also be all these things, but a part of the sacred order of the cosmos.²⁹

The former, that is, homosex, is described in rather unsentimental and graphic language by Cleveland psychiatrist Dr. Samuel Nigro in his essay "Why Homosexuality is a Disorder."³⁰ Homosex, said Nigro, is nothing more than a form of obsessive "excretory pseudosexual squirting"—a substrata of "jaculasis," that is, "an involuntary, emotional, repetition-compulsion of a nonreproductive (and, therefore, "perverse" according to Freud) ejaculation reflex voluntarily professed to be essential to one's identity including all other paraphilias and related disorders."³¹

Anal penetration is a particularly violent, degrading, and demeaning practice, so much so that were one to utter the term "intimate" in the same breath as sodomy one would be guilty of uttering a universal blasphemy. Little wonder that the image of the vampire has been invoked by a number of homosexuals, from André Gide to Robert Mapplethorpe, to describe the role

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of the active partner engaged in sodomy.³²

Homosex is the antithesis of and hostile to real sex. In the everyday real world, sex is framed about love and affection, commitment, marriage and baby making. The fact that these elements may not follow in this exact order or that a man and woman may enter into sexual relationship insincerely does not negate this reality. Homosex is about none of these. Rather homosexuality is about unabashed lust, rampant, almost unimaginable promiscuity and depravity, and sterility.

•Homosex is Depersonalized Sex

Sexual objectification is one of the chief characteristics of homosexuality. Homosex is an “unperson” to “unperson” act, as Nigro has pointed out.³³ The homosexual is not a “lover” in the traditional sense of the word. He is a sexual consumer. He does not have “lovers” he has “partners.”³⁴ As Bergler also reported, it is this depersonalization factor in homosexuality that makes it such a “poor and unsatisfying sexual diet.”³⁵

In a genuine love between a man and a woman, body, mind and spirit are inexorably intertwined. A high premium is placed on the total integration. Monogamy is valued.

Homosex, on the other hand is essentially dualistic or Gnostic in nature. The body is divided from the psyche and soul.³⁶ One’s partner is used as a means to an end—that of achieving erotic satisfaction. The homosexual usually reserves his feelings of affection for persons other than his sexual partner including relatives, especially their mothers, friends, including nonhomosexual men, and “sisters,” that is, former sex partners who become life-long friends like Oscar Wilde and Lord Alfred Douglas, and Anthony Blunt and Peter Montgomery.

As Nigro has noted, in homosexuality there is “no transcendental person to person commitment—no sacrifice for ‘the other.’” Homosexual couplings are “impermanent” and “unfaithful” because of “transcendental illiteracy,” he said.³⁷

This dualistic aspect of homosexuality is manifested in many homosexual rituals at “gay” bars and baths where homosexuals use fashion accessories or assume different poses to indicate to strangers their anatomical preference, that is, the bodily orifice they desire to penetrate or be penetrated.

This dualism—this division of the physical from the affections and emotions—is also evident in the importance that many male homosexuals

place on genital size in the selection of their sex partners. According to Dr. Irving Bieber, author of the 1950–1960 study, *Homosexuality—A Psychoanalytic Study*, while heterosexuals in his study were satisfied with their natural endowment, homosexuals were consistently dissatisfied with the size of their sexual organs and wanted larger ones.³⁸ As Bieber noted, many homosexuals sought out partners with bigger penis size either as a compensation for feelings of inadequacy as a “castrate,” or as a means of symbolically incorporating the partner’s sexual power through the ingestion of the partner’s semen which was perceived as being more potent.³⁹

Contrary to “gay” psych-warfare propaganda, monogamy is *not* highly valued by homosexuals, especially those in their late teens and early 20s who prefer sexual adventure, variety and anonymity to a monogamous diet of sex. Young homosexuals never settled down with their high school “sweethearts.” As Rita Reed reminisces in her short work *Growing Up Gay—The Sorrows and Joys of Gay and Lesbian Adolescence*, “first loves” among male and female homosexuals are generally very short lived.⁴⁰

It might surprise the reader to learn just how highly prized sexual promiscuity is among some homosexuals. In his essay “Male Dominance and the Gay World,” found in *The Making of the Modern Homosexual*, Gregg Blachford mused on the virtue of promiscuous homosex.⁴¹ “Gay casual sex can be seen as a rejection of this narrow definition of legitimate sex,” that is, sex connected to love and possible reproduction, “as it expands its range of possible meanings,” he said.⁴² “It includes seeing sex as a form of recreation, simply a game or hobby, as fun. It is divested of all its moral and guilt overtones and is enjoyed as an end in itself,” Blachford noted.⁴³ He then quoted Canadian sociologist John A. Lee, author of *Getting Sex—A New Approach: More Fun, Less Guilt*:

It is time to argue that in at least one way, the gay world *is* better. Gay people are generally less inhibited about the enjoyment of playful and uncommitted sex. Sex with more joy and less guilt is something gay people can teach the rest of the world.⁴⁴

Pat Califia, a self-identified “transgenderized bisexual person,” has also decried the call for monogamous relationships among homosexual men. According to Califia, “The sad fact is that if all gay men settled down into pairs like animals clambering into Noah’s ark, a world of possibilities would disappear. A culture that embraces non-monogamy, casual public sex, erotic

art, sex toys, costuming and a theatrical attitude toward pleasure is a national treasure, not a shameful anachronism,” concluded Califia.⁴⁵

•Homosex is Exploitive Sex

A carry-over from the Victorian period and the hey-day of Fabian Socialism is the still popular notion of the “egalitarian” nature of homosexuality. Homosex supposedly breaks down all barriers of class and social standing as men of the upper classes happily cavort with “rough trade” from the lower classes. The theory of “democratization through perversion,” however, is an illusion. Homosex between men of different stations in life does not erase these differences—it accentuates them.

Today, as in Oscar Wilde’s time, the nexus that makes the homosexual world go round remains hard, cold cash. Money offers mobility and a large selection of partners regardless of the client’s looks or age or sexual wants.

Homosexual pairings, especially those of a strictly commercial nature, are almost always unequal. Older homosexuals prefer much younger partner-prostitutes. Wealthy homosexuals often prefer “rough trade” and manly heterosexual male prostitutes. The poor make due with who is left, usually each other.

•Homosex is Predatory Sex

The Homosexual Collective recruits like the Army. Individual homosexuals proselytize and seduce new recruits. For the homosexual, every male is a potential homosexual, either “overt, latent, or suppressed.”⁴⁶ Bergler reported that “...homosexuals divide the world into two classes: the openly homosexual and the potential candidates.”⁴⁷ The unfounded megalomaniacal conviction of the homosexual’s superiority, and of the ubiquity of homosexual trends, said Bergler, leads the homosexual to believe that almost every man has “some homosexual inclinations.”⁴⁸ He noted that American poet Walt Whitman, an early advocate of “man-to-man” love was convinced that all wounded Civil War soldiers were homosexuals and he accordingly kissed them on the lips when he visited them in the hospital wards.⁴⁹

With rather prophetic insight, in 1962, Bergler warned of the pitiful and tragic spectacle of the “statistically induced homosexual,” that is, a “borderline” youth in his late teens or early 20s who is induced to take up homosexuality even though he might not actually be homosexual.⁵⁰

Nigro, in his own inimitable style summarized the predatory nature of
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homosex when he said, “homosexuals colonize and recruit as if by ‘binary fission’ both in and out of the workplace to produce a state of ‘homotoxicity.’”⁵¹ At the collective level, he said, “Homosexuals infiltrate and metastasize, taking over any and every group possible by a compounding of their cognitive defects.”⁵²

•Homosex is Profane Sex

First and foremost, homosex stands in opposition to the natural law—the eternal law—that binds all men, in all places, at all times and is a grievous sin against God the Father, the author of Nature, His Vicar General. The Marquis de Sade, paid a back-handed tribute to Nature when he recognized that homosexuality embraced the negation of all moral values.

Stoller has labeled all perversions, including homosexuality, as an “erotic form of hatred”—hatred of God, hatred of oneself and hatred of one’s neighbor.⁵³ Homo-sex is intrinsically sinful, and it is this reality rather than any “cultural prejudice” that induces guilt in the unchaste homosexual.

Fortunately, as van den Aardweg has observed, while sexual desire tends to cloud the usually weaker moral feelings in a homosexual, they cannot do away with his moral conscience altogether.⁵⁴ Conscience is always a participant in our behavior and in our motivation no matter how hard we try to dismiss her, he said. Therefore, a part of good and effective therapy for the homosexual who desires to extricate himself from the homosexual cult and achieve wholeness as a man, is to help the homosexual discover his “authentic conscience” not “the Freudian *ersatz*,” said the Dutch psychologist.⁵⁵

Is Homosex About Sex at All?

A rather strange question is it not? After all, the homosexual’s sole claim to fame is his desire and absolute right to engage in sex with other men. However, the fact that the more sex he gets the less fulfilling it becomes suggests that the homosexual is searching for something that lies outside the realm of physical sex *per se*. Indeed as Colin Wilson, author of *The Misfits—A Study of Sexual Outsiders* once quipped, “The basic paradox about sex is that it always seems to be offering more than it can deliver. Fantasy sex is less complicated, less demanding than reality.”⁵⁶

The belief that homosexual desires are driven more by non-sexual or neurotic needs than purely erotic cravings has been expressed in many different ways by individuals representing a wide-variety of academic and

medical disciplines.

Bieber for example stated that homosexual behavior is an expression of “irrational defensive and reparative needs.”⁵⁷ He saw homosexuality as a psychological and emotional problem, not a sexual one.

Psychotherapist Richard Cohen has described the homosexual drive as a “homo-emotional” drive. Homosexuals need to develop healthy, healing, non-sexual bonding to meet the deeper, unmet love needs of his past, Cohen believes.⁵⁸

Dr. Gustav Bychowski had claimed that homosexuality results from “an immature ego” characterized by “fetishistic, narcissistic, and oral-sadistic elements.”⁵⁹

Dr. Karen Horney, the prominent German psychoanalyst who emigrated to the United States in 1932, and Dr. Clara Thompson, an American psychiatrist and psychoanalytic theoretician, hold that homosexuality is fundamentally a symptom of “a character problem,” that is, it is a consequence of unresolved problems of dependency, aggression, and early familial disturbances, all covertly expressed through same-sex relationships.⁶⁰ Both Horney and Thompson report that homosexual desires diminish as these general character problems are solved.⁶¹

Other professionals see homosexuality as a search for a more adequate masculine identity.

Contrary to popular opinion most homosexuals are not gender confused. They do not want to *be* women. They know they are men and they are content being men, but they feel weak, inadequate and incomplete as a man at the inner core of their being.⁶² Hence, their search to find the “missing” part of themselves in other male sex partners.⁶³

Stoller, has contrasted the “feminine” demeanor of the primary transsexual or transvestite with that of the effeminate homosexual who acts out a caricature or mimicry of a feminine woman—“the secret revelation of masculinity and maleness.”⁶⁴ “There is something exaggerated or unnatural, a display, a sarcasm,” about the latter, Stoller has observed. “He may have identified with women in childhood and admired them, but the admiration is mixed with envy, anger, a clear, even if subtle, underlining in one’s behavior that one is not a woman but a man making fun of a woman,” he said.⁶⁵ Even though, physiologically speaking, the homosexual is quite capable of engaging in normal heterosexual intercourse, emotionally and mentally he *feels* he cannot

compete with other men in the sexual sphere and in the world at large. Homosexuality becomes a defense mechanism by which he can escape threatening sexual advances from females and unwelcome competition by heterosexual males, Stoller concluded.⁶⁶

Van den Aardweg agrees with Stoller. Homosexuals often seek in others what they lack, or more precisely, what they *feel* that they lack in themselves. “As a rule of thumb, the heart of a homosexual’s inferiority complex may be deduced from the traits he most admires in others of the same sex,” van den Aardweg said.⁶⁷ Bieber concurred that often homosexuals will seek out specific qualities in their partners in order to fulfill their subjective needs, both sexual and nonsexual.⁶⁸

When the 32-year-old poet W. H. Auden took the barely 18-year old Chester Kallman as his “lover,” he not only wanted to *eat* Chester he wanted to *be* Chester—to magically absorb Chester’s masculinity and make it his own.⁶⁹

As Bieber explained, Auden’s “great love” with its initial excitement became an exercise in anxiety, rage and depression as his magical expectations were inevitably frustrated by a selfish, promiscuous, spoilt Chester.⁷⁰

Victorian writer J. R. Ackerly, after being reproved by his “able-bodied” sailor boy partner for performing an unwelcome act of fellatio, remarked rather bitterly, “I supposed I acted toward my sailor thus because his body was so beautiful and desirable that I simply wanted to eat it.”⁷¹

Dr. Mervin Glasser of the Portman Clinic, London has identified one of the major components of perversions like homosexuality as “a deep-seated and pervasive longing for an intense and most intimate closeness to another person, amounting to “a merging,” “a state of oneness,” and “a blissful union.”⁷² This desire for intimacy is shared by most normal people, he said. But in the case of the pervert, “it persists pervasively in this most primitive form. ...In one way or another, the ultimate result is seen as his being taken over totally by the object so that his anxiety is of total annihilation,” Glasser noted.⁷³

Barnhouse placed considerable emphasis on issues of power and dominance in her analysis of homosexual behaviors. She stated that many homosexuals patronize “gay” bars and baths “for anonymous reasons that have nothing to do with genuine sexual attraction between compatible people.” For homosexuals with unresolved power issues, she said, “their type of adaptation relationships tend to be structured in terms of dominance and

submission.”⁷⁴

Bergler has also contended that homosex had less to do with sex than with masochistic allure and the domination and subjugation of others.⁷⁵ In his treatment of homosexuals, Bergler found that “separating the homosexual desire from the masochistic concomitant kills homosexuality.”⁷⁶

Sodomy is an act of raw aggression and violence not “lovemaking,” wrote Philip Howard Gray, a specialist on the significance of parental “imprinting” on the young. Gray attributed homosexuality to faulty and underdeveloped parental imprinting.⁷⁷ According to Gray, “symbolically,” in the act of sodomy, the homosexual is using his phallus like “a serial murderer running a knife through his victim.” “The normally imprinted individual, will, on adulthood, mate with an appropriate species member and the appropriate gender—same species, opposite sex, appropriate age and real individuals—not fantasy figures,” concluded Gray.⁷⁸

In summary, homosexuality is an objective psychiatric disorder accompanied by strong internal feelings of guilt and hate. Like all sexual perversions, homosex is an acquired behavior in which learning, experience and habituation are key factors, but in which individual constitutional propensities may also play a role.⁷⁹

Early Causal Factors in Homosexual Maldevelopment

There is an old saying that, “To discover ‘the secret of a human being in the making’ one must go back to the time of his youth.”⁸⁰

Homosexuals are made, not born, but their “making” and possible “unmaking” remains a highly unique and complex personal experience. As the ten-year Bieber Study on homosexuality revealed, homosexuality is not a single clinical entity.⁸¹ And Dr. Lawrence Hatterer is correct when he said, “any monocular view makes a theory or therapy naive, narrow, and fatally limited.”⁸²

Nevertheless, there are certain common causalities that appear to contribute to the sexual maldevelopment of the human male in his formative years, that is, during the stages of infancy, childhood and adolescence. According to Barnhouse, in cases of sexual perversion, more than one stage is disturbed and that disturbance takes place over an extended period of time.⁸³ Further, these causal factors need not occur in every case to be valid, she asserted.⁸⁴

According to Stoller, the development of sexual perversion and neurosis in the young person results not from trauma *per se* but from the destructive

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resolutions of the conflict arising out of the trauma or change in the status quo.⁸⁵

For example, the initial trauma may be non-sexual and external such as the death of a father at an early age, a figurative separation as in the case of an emotionally distant father, or a prolonged childhood illness. Sometimes the trauma may be sexual and internal such as those caused by premature sexual seduction and habituation to perverted acts that are common in predatory environments such as a boarding school or orphanage. The sex initiator can be a brother, a relative, a peer, or an older man.⁸⁶ In such cases, the child does not have control over the trauma, but, as he grows to manhood, he does have control over his response to the trauma and his subsequent actions. In some situations the youth is able to handle the trauma in a satisfactory and constructive way. Others choose a self-destructive route of conflict resolution that may include sexual perversion. According to Barnhouse, in determining choice of behaviors in response to such traumas, social sanctions play a vital role. She makes it clear in her writings that perversion is a “motivation behavior,” that is, it involves choice. When a person chooses to act in a deviant manner, such action has a moral quality, she said.⁸⁷

Parental Roles in Fostering Same Sex Attraction Disorder (SSAD)

Systematic familial disturbances feature prominently among the many etiological factors that contribute to the development of Same Sex Attraction Disorder (SSAD) in the young male child, Dr. Richard Fitzgibbons, a member of the National Association for the Research and Treatment of Homosexuality (NARTH), has reported.⁸⁸

Within the nuclear family, parents are the “primary architects of family structure and fundamentally determine the ongoing interactive process,” Bieber has affirmed.⁸⁹

Although no two family constellations are identical, there are some general observations that can be made regarding the role of parents and siblings in the formation of childhood traits and impulses associated with homosexual maldevelopment. As Dr. Richard Green has observed from his own practice, while there is no absolute fool-proof home “recipe” guaranteed to produce a homosexual son, there are common themes throughout the lives of men who identify themselves as homosexuals.⁹⁰

First, the family patterns of homosexuals are disturbed in characteristic

ways which seldom appeared in the families of non-homosexuals.⁹¹

Second, it is the combination and interaction of *both* parents to each other and to their children and not the father or mother *alone* that contributes to traits and behaviors that are conducive to homosexual development in a particular child.

Third, these neurotic and/or pathological traits and impulses exist in a pre-homosexual (H) child, for want of a better term, at an early age, that is, *before* adolescent sexual development begins and *before* a young man identifies his homoerotic desires.⁹² In other words, the H-child-youth is a neurotic first. He later chooses homosexual behavior as an expression of conflict resolution.⁹³

Fourth, the H-child is unlikely to *act out* such inclinations unless he senses subtle or overt encouragement and/or permission from one or both parents for such behavior.

Fifth, each parent has a relationship with their H-son that is unique to him and does not exist with their other children. There is usually only one “mama’s boy” among siblings in any given family. As such, he receives the brunt of his mother’s psychopathology with the father and other children consigned to the peripheral edge of family life.⁹⁴ Frequently the child may assume the “good little boy” role within the family. Yet despite his position of maternal favor or perhaps because of it, he never quite feels he “fits in.” He continues to be plagued by feelings of alienation and emotional detachment from his family that is reflected in the familiar homosexual mantra, “I never felt I belonged.”

Profile of the CBI-Mother

In the Bieber study, the most distinctive characteristic of the relationship between a homosexual and his mother was the inordinate “close-binding-intimate” (CBI) bond that existed between them.⁹⁵ In many cases, the H-son replaced the father as the primary love object in his mother’s life and becomes the main source of her emotional comfort and support. The dominant voice in the household was that of the CBI-mother, usually unfeminine and aggressive, and unhappy in her marriage. Her pathological attachment to her H-son with its incestuous overtones was marked by overprotectiveness, over-possessiveness, and over-indulgence.⁹⁶ The CBI-mother’s “seductive and sexually stimulating behavior” toward her H-son was masked by “overt antisexual attitudes and demasculinizing tendencies,”

said Bieber.⁹⁷ Homosexual behavior may be a response to this combination of maternal seductiveness on one hand, and maternal sexual restriction on the other, he reported.⁹⁸

In addition to interfering with the normal transmission of a masculine identity between father and son, the CBI-mother put a wedge between the H-child and his brother(s) where there were other male siblings. The Hson was almost always the mother's favorite. Conversely, he was usually the father's least favorite child. Everyone in the family was aware of this hierarchy of affections. According to Bieber, mothers of H-sons in his study did not encourage masculinity or masculine interests in their homosexual sons as they did in their other sons.

The CBI-mother also interfered with the normal transmission of masculine identity that young boys receive from their peers. She typically viewed her son's boy friends as rivals for his affection and attempted to short circuit genuine boyhood friendships, isolate her son from his peers and prevent him from experiencing his "biological maleness appropriately."⁹⁹ In each case, the CBI-mother undermined her son's confidence in his own masculinity and conversely increased his dependency on her.

As the son grew older, the CBI-mother extended her gross interference in the life of her son to his heterosexual relations where she continued her castrating influence.

Dr. Sandor Rado, who co-founded the Psychoanalytic and Psychosomatic Clinic for Training and Research at Columbia University College in 1945, has stated his belief that homosexuality represents a psychopathology, not simply a case of arrested development. He, like Horney and Thompson, reject Freud's theory of the libido.

With regard to homosexuality, Rado has stated that a homosexual adaptation is the result of "hidden but incapacitating fears of the opposite sex."¹⁰⁰ Homosexuals do not renounce their need for sexual gratification, he said. Instead, fears and inhibitions associated with heterosexuality are circumvented as the homosexual takes a "pathologic alternative" by transferring his "sexual responsivity with pleasure and excitement to a member of the same sex."¹⁰¹

The well-known American psychiatrist Dr. Harry Stack Sullivan, a contemporary of Rado and a pioneer in "Interpersonal Psychiatry" has stressed the importance of interpersonal relationships in the formation and deformation of a man, including a homosexual male. Sullivan believes that

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homosexuality is produced from experiences which have “erected a barrier to integration with persons of the opposite sex,” experiences in which the CBI-mother plays an important role in the deforming of her H-son’s personality and psyche.¹⁰²

Profile of the SDR-Father

Obviously, the “submissive-detached-rejecting” (SDR) father in such an unhappy situation has serious problems. He has a constant rival for his wife’s affections in his own H-son. He is not “man” enough to put an end to his wife’s castrating and emasculating moves on his H-son, or he simply does not care. The Bieber study demonstrated that the relationship of the SDR-father with his H-son was at best ambivalent, at worst unremittingly hostile (although not necessarily physically abusive).¹⁰³

“Masculinity is an achievement,” Stoller has repeatedly asserted.¹⁰⁴

According to Wolfe (and Stoller) gender identity is less a problem for girl children who simply have to follow their feminine mothers to achieve a womanly self-image. The task for boy-children is more complex and difficult, Wolfe has noted. For a young male, gender identity is an earned acquisition that occurs over a period of time.¹⁰⁵ Boys need to bond with their fathers in order to fulfill their natural masculine strivings—something that they cannot learn from their mothers “either by experience or instruction” said Wolfe.¹⁰⁶

According to Wolfe, boys confused about their gender identity may seek safe haven in an androgynous world like that of Peter Pan.¹⁰⁷ He contends that “The androgynous fantasy is a fundamental feature of gay culture and implies not only the narcissistic refusal to identify with a gendered culture, but the refusal to identify with *human biological reality* upon which our gendered society is based. This gender identification is the way we relate to ourselves and others—the central pathway through which we grow to maturity” he said.¹⁰⁸

Fathers need to be available to their sons early in life to give them a masculine identity, affirmed Green.¹⁰⁹ Not only does the presence of the father verify the male young child’s phallic body image, but it also serves as a model for masculine identification,” he reported.¹¹⁰

Paternal detachment is always traumatic for a son, said Bieber. If a boy does not get affection from his father (or in case of death or prolonged absence a surrogate father figure, relative or family friend), he will seek

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fatherly affection elsewhere including male sex-partners.¹¹¹

The Bieber study confirmed that of the two-parental errors, that is, the mother who was “destructively intimate by means of over protectiveness, and by emotional and sometimes physical seductiveness” and the father who was “emotionally detached” and sometimes “overtly hostile,” the father’s behavior was determinative.¹¹²

As in all neurotic disorders, prevention is the best cure. “A constructive, supportive, warmly related father precludes the possibility of a homosexual son; he acts as a neutralizing protective agent should the mother make seductive or close-binding attempts,” concluded Bieber.¹¹³

The “Sissy Boy” and His Peers

As important as the role of parental psychopathology is in the development of a neurotic pre-homosexual child, there are other psychiatrists, including van den Aardweg, who believe that the H-child’s peers are equally, if not more determinative influences, in the final disposition of the affected child.

Based on his own experiences in the treatment of adult homosexuals, van den Aardweg reports that “parental factors are preparatory or predisposing, but they are not decisive.”¹¹⁴ “The strongest association ...is not found between homosexuality and father-child and mother-child relationships, but between homosexuality and ‘*peer relationships*,’” he says.¹¹⁵ It is the child’s peer group that is the primary factor in “the child’s self-view as to his masculinity (or femininity)” contends van den Aardweg, “because, when all is said and done, it is with his same sex peers that the H-child and adolescent compares himself.”¹¹⁶

Green has also noted that peer relationships take on greater significance in the case of father-absent boys who are *more* dependent on their peers for affirmation than father-present boys, and that orphan boys raised entirely by women tend to be more feminine.¹¹⁷ Like van den Aardweg, Green holds that boys need boy friends and male buddies particularly during early adolescence when they tend to shy away from girls and become emotionally (not sexually) attracted to boy friends.¹¹⁸

Sullivan has stated that a man is more a product of his relationships with people than his drives, and he has stressed the role of “preadolescent chumship” in healthy psychosexual development.¹¹⁹

As a rule, however, the H-child tends to be a “lone wolf” lacking in

“chumship” during the critical adolescent period.¹²⁰ Few homosexuals recall ever having even one really close “bosom-buddy” in whom they could confide and depend upon.

The Playground as a Dress Rehearsal for Life

In *The Sissy Boy Syndrome*, Dr. Richard Green noted that patterns of homosexuality were observable in childhood and adolescent play. He reported that H-boys were characteristically more frail, less physically coordinated, and less boyish in their behaviors and were excessively afraid of physical injury, avoided rough play and competitive games. Often they preferred to play house and dolls with girls or simply to isolate themselves from their playmates and peers.

Using data from a large 1981 study on homosexuality by Alan Bell and his associates, Green concluded that “childhood gender non-conformity” is more strongly related to adult homosexuality than any other variable in that study.¹²¹ The Bell Report indicated that few adult homosexuals who were interviewed felt that they were “very” masculine as youngsters and some actually regarded themselves as girls. Many were regarded as “sissies” by their peers, reported Green.¹²²

Van den Aardweg used the term “overdomesticated” to describe Hboys.¹²³ He noted that they are typically “less manly” than their same-sex peers and feel “inferior” to them. The chief characteristic of a “mama’s boy,” said van den Aardweg is his “pseudo-femininity,” that is, his old-womanish qualities, his over-sensitivity, and sentimentalism.¹²⁴ In such cases, he said, the CBI-mother re-enforces her H-son’s uncharacteristic behavior by rewarding it or seeing it as amusing, even funny.¹²⁵

The Bieber study reflected similar findings. On the playing field, said Bieber, the H-child reflects his pathological dependence on his CBI-mother and his “feelings of inadequacy, impotence, and self-contempt.”¹²⁶ He is “reluctant to participate in boyhood activities thought to be physically injurious—usually grossly overestimated. His peer group responds with humiliating name-calling and often with physical attack which timidity tends to invite among children. ... Thus he is deprived of important empathic interaction which peer groups provide,” said Bieber.¹²⁷

It should be noted that the absence of male traits in a H-child is more significant than the presence of feminine traits. That is because, as Bieber noted, “femininity is not the opposite of masculinity—the opposite of

masculinity is nonmasculinity.”¹²⁸

First Neurotic—Then “Gay”

The Homosexual Adolescent and Self-Pity

Do all timid boys who engage in cross-gender play, exhibit non-masculine behavior and are rejected by their peers automatically become homosexual? The answer is obviously “No.” According to van den Aardweg, much depends on how the child reacts to these unfortunate vicissitudes of life when he reaches adolescence.

Van den Aardweg’s works center on the role that habitual “self-pity” or “self-dramatization” plays in the transformation process of a H-child to an adolescent with homoerotic longings.

Although a boy-child may suffer from a “masculine inferiority complex” accompanied by “cross gender” interests and behavior, it is not until the child “has internalized the self-perception and it has firmly taken root and is accompanied by self-dramatization and homoerotic fantasies that we can begin to speak of homosexuality,” said van den Aardweg.”¹²⁹

When the H-child enters adolescence, he said, he begins to react to his feelings of masculine inferiority and “not belonging” with “self-pity.”¹³⁰ The Dutch psychologist described “self-pity” or “self-dramatization” as the youth’s tendency “to view himself as the tragic center of the world ... his young ego is too fragile and does not understand that this will pass.”¹³¹ Gradually the “poor-me” syndrome becomes the “Nobody understands me,” “Nobody loves me” syndrome. Thus self-pity that brought comfort and worked like “good medicine” in the beginning, said van den Aardweg, soon becomes “a drug that enslaves.” “Unless there are affectionate and strengthening interventions from the outside, the child’s life fixates on ‘self-pity,’ the emotional life of a neurotic,” he said. The child-ego remains as the youth gets older but does not grow up. The Peter Pan complex ...the “poor me” complex is fixated ...even though the youth may be unaware of his “‘self-pity’ addiction, said van den Aardweg.”¹³² It is at *this* point, and *not before* that same-sex attraction comes into play in the life of the adolescent, he said.

It is during adolescence that a young man affirms his sexual identity and his sexual impulses are awakened. In early adolescence, boys normally prefer boy friends to girl friends. It is by connecting with their peers that boys reinforce their gender identity and engage in normal and healthy male

bonding. In the case of the young H-adolescent, however, whose love needs are unmet and whose masculine strivings have been waylaid, this normal desire for close emotional ties with their male peers may become eroticized. He may now turn to his peers or other males to satisfy his cravings for intimacy and belonging. The H-adolescent may also be plagued by feelings of guilt and shame that arise from a forbidden sexual attraction to his CBI mother. As his peers begin to take an interest in the opposite sex, he may repress his normal urgings towards heterosexual activity so as not to “betray” his mother.

As Bieber noted in his study, at this early stage of homosexual development, the young adolescent may form a sexual bond with an older boy or a homosexual male to meet his emotional (not sexual) needs and become “fixated” at this infantile and immature level of psychosexual development.¹³³

Sexual Preciousness and Sexual Molestation

As noted in the previous chapter “Homosexuality and the Modern State,” in the 19th century, there were a number of prominent psychiatrists including Dr. Richard von Krafft-Ebing, who viewed the practice of solitary masturbation as a precursor of sexual inversion and as a major component of the etiology of homosexuality. Von Krafft-Ebing believed that though not every masturbator was a sexual invert, every sexual invert was a habitual masturbator. Contemporary studies on early risk factors associated with homosexual behavior as well as biographical and autobiographical sketches and testimonies of well-known homosexuals support Krafft-Ebing’s views on this point.

Van den Aardweg, has reported that the practice of autoeroticism, the “solitary vice” in the H-child and H-adolescent, has the effect of chaining the young person to his immature, self-seeking sexual desires and reinforces his narcissistic impulses.¹³⁴ Solitary masturbation, in particular, becomes a form of self-comfort—an infantile security blanket—especially after periods of disappointment, frustration and anger. Although, in the child’s mind, self-love is better than no love at all, this ego-centered lust doesn’t fill the void, it only deepens it, said van den Aardweg.¹³⁵

One of the important findings of the Bieber psychoanalytic report was that “homosexuals were more often excessively preoccupied with sexuality in childhood in the form of solitary and group masturbation.”¹³⁶

Bieber reported that the early sexual experience of homosexuals differed from heterosexuals, that is, more homosexuals started sexual activity earlier, before adolescence, and had more sexual contacts during preadolescence. Most members of the homosexual group engaged in homosexual activity in the form of mutual masturbation with their own peer group, although some had relations with men who were ten years their senior or older.¹³⁷ Many of them reported early homosexual contact before 15 to 16 years of age.¹³⁸ Most homosexuals had their first homosexual experience before age 17.¹³⁹

In his essay, "Development of a Homosexual Orientation," Professor George A. Rekers, Research Director for Child and Adolescent Psychiatry at the University of South Carolina School of Medicine, cited a 1984 study by P. H. Van Wyk and C. S. Geist on the early masturbatory experiences of adult homosexuals.¹⁴⁰ The latter group reported that they learned of homosexuality by experience, that they learned to masturbate by being masturbated by another male, and that they had had homosexual contact by the age of 18. Van Wyk and Geist concluded that, based on their data on masturbation and homosexuality, "learning through experience seems to be an important pathway to later sexual preference."¹⁴¹

It is important to remember, however, that much of childhood and adolescent same-sex activity is in fact sexual abuse by an older boy or man. Sometimes the initiator of the "sex play" that may include masturbation, fellatio or anal penetration, is an older brother or a close relative or a classmate. Sometimes it is a man the youth trusts such as a neighbor, clergyman, a scoutmaster or a teacher. Or the seducer may be a stranger who takes up a pseudo-friendship with the boy.

The prevalence of sexual abuse in the childhood of homosexuals, pederasts, and pedophiles has been well documented. The well-known psychiatrist Dr. Jeffrey Satinover, a former Fellow in Psychiatry and Child Psychiatry at Yale University, reviewed the results of a study of self-reported sex abuse during the childhood and adolescence of 1,001 homosexual males who sought treatment at a venereal disease clinic during the period of May 1989 to April 1990.¹⁴² Thirty-seven percent of the participants reported they had been encouraged or forced to have sexual contact before age 19 with an older or more powerful partner, almost always a male. The median age of the participant at first contact was 10 years. The median age difference between partners was 11 years. Fifty-one percent of the interviewees said force was involved. Thirty-three percent reported anal

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sex was performed on them. Children and adolescents with African-American and Hispanic backgrounds were more likely to be victimized than were white boys.

Van den Aardweg has suggested that the H-child and the H-adolescent are more vulnerable to sexual seduction than his more gender-confident peers. The former has already been primed to respond positively to homosexual advances by his masculine inferiority complex and by his premature erotic interests and pubertal fantasies that have begun to focus on same-sex objects, van den Aardweg charged.¹⁴³ He is generally flattered and charmed that a man appears to be kind and attentive to him. Frequently, alcohol, drugs and pornographic materials depicting homosexual acts are used to reduce the youth's natural inhibitions to same-sex acts. Even though the initial reaction to the abuse may have been one of fear and loathing, nevertheless, the young victim may later find himself fantasizing about having sexual contact with a boy whom he admires and desires to befriend.¹⁴⁴

Dr. Anthony Wakeling, Senior Lecturer in Psychiatry, Royal Free Hospital Medical College, London, has cited the research of Maguire, Carlisle, and Young (1965) on the causal relationship between sexual deviance as a form of conditioned behavior and a young person's first sexual experience, usually during adolescence. Wakeling reported that the researchers found that the nature of the first sexual experience followed by orgasm is critical for the establishment of sexual orientation:

The learning takes place after the initial experience, which is seen as playing a role in providing fantasy for subsequent masturbation. Thus deviant behavior is maintained by masturbation to the deviant fantasies. In such cases the precipitating incident of a deviant nature, which preceded the initial orgasm, for example homosexual anal rape or an act of fellatio, was of a particularly strong stimulus value. This stimulus becomes sexually more exciting through associations with masturbation, and heterosexual stimuli are extinguished through lack of reinforcement. Such a process might be more likely to occur if the individual has experienced early adverse heterosexual experiences or feelings of inadequacy. Favorable adolescent sexual experience with his peer group is important for an adolescent's satisfactory heterosexual adjustment.¹⁴⁵

It is not surprising that a significant number of pederasts and pedophiles report that they were sexually abused as children or adolescents.¹⁴⁶ Such men

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remain fixated at an immature level of sexual development and the preferential age range of their victims reflects the age of their own sexual violation.

Significantly, a large number of young male prostitutes have reported that their first sexual experience was with another male.¹⁴⁷

Early same-sex seduction and molestation, therefore, is not an innocuous event in the life of a boy who is experiencing emotional turmoil in connection with his gender-identity and feelings of masculine inadequacy. Nor is it necessarily less traumatic for boys with normal psychosexual development. Wolfe has reported that sometimes a boy molested by a man “may label the experience as homosexual and misperceive himself as a homosexual based on his having been found sexually attractive by the older man.” Once self-labeled, the boy leaves himself open to homosexual activity, said Wolfe.¹⁴⁸

The Genetic Gambit

There is at present no scientific evidence to support the theory that homosexual drives and desires are biologically determined. No one has found the so-called “gay gene.” No one has discovered “a pattern of Mendelian inheritance” in families that have a homosexual son, van den Aardweg has asserted.¹⁴⁹ The most that can be said in relation to inherited traits is that there are certain temperaments (excessive shyness, nervous dispositions) and constitutional factors (slight body-build, poor eye-hand coordination) that may be considered risk factors or predispositions associated with homosexual adaptation.

Satinover has done an excellent job in evaluating the theory of the “gay gene” in his online essay “The Biology of Homosexuality: Science or Politics?”¹⁵⁰

“It is important to note that serious research on the biology, innateness, or genetic determinants of homosexuality has only just recently begun... Exactly opposite to what the public is being led to believe, the research that has been done thus far suggests that genetic factors account for, at most, but a small proportion of the risk,” Satinover reported.¹⁵¹

Satinover, a psychoanalyst by profession, joined a number of scientists and geneticists who questioned the media hype that attended the ill-fated “LeVay” affair that began in August 1991 when San Francisco neuroanatomist and avowed homosexual Simon LeVay reported that he had “discovered a localized cluster (a “nucleus”) of cells in the brains of

homosexual men that was twice as large by volume on autopsy as heterosexual men.”¹⁵² World headlines proclaimed that LeVay had unlocked the mystery of the “gay gene,” when in fact, he had done no such thing.

In his review of Le Vay’s research report, Satinover purposely used quotes around “homosexual” and “heterosexual” because, “the definitions of each were extremely imprecise, nor was there any way of verifying sexual orientation, as the subjects were dead.”¹⁵³ Further, even if there was a difference in hypothalamic structure between the two groups, this did not necessarily prove that homosexuality was inherited since the brain is known to accommodate itself to an individual’s life experiences especially traumatic ones.¹⁵⁴

Human genetics is a vastly more complicated arena of investigation than previously believed. Actual genetic linkages are extraordinarily difficult to identify and a single disorder may involve not only a multitude of genes, but also a vast combination of interactions between the genes. The possibility that geneticists will *ever discover* a single “gay gene” that “causes” homosexuality is highly improbable given the likelihood that it simply does not exist, concluded Satinover.¹⁵⁵

There are, of course, other non-genetic, environmental factors including hormones, drugs, and chemicals that can affect the development of the child in the womb. Studies attempting to link the effect of hormones on the developing male fetus as a possible casual factor in homosexuality are not new.

For example, in the late 1970s, Barnhouse noted that “From time to time there is “research” which is said to demonstrate that testosterone levels are different in homosexuals than in heterosexuals. ...Even if this could be proven there would be no proof that the different level is connected with behavior. Actually it may be better stated that homosexual activity itself produces the hormonal changes which have occasionally been reported.”¹⁵⁶ Throughout her published works on homosexuality, Barnhouse emphasized the fact that homosexuality is a treatable condition and homosexuals can and do recover.

“Gay Gene” Theory as a Political Tool

However scientifically implausible the theory of a “gay gene,” the Homosexual Collective has invested considerable energy and money in promoting the belief that homosexuality is an inborn, genetic condition. The “gene” factor, like all elements of the Collective has been filtered through the

political prism and found useful. If a homosexual is “born that way” then he is simply acting on desires that are “natural” for him. Indeed, so-called “obligatory” homosexuality *demands* that he react positively toward his inborn drive for same-sex relations.¹⁵⁷

The Homosexual Collective is well aware of the political and juridical usefulness of the “born that way” argument. It knows that it can expect a much more sympathetic hearing from the public if people believe that homosexuality is biologically determined. The Collective realizes that the “gay gene” ploy is essential in consolidating and retaining its power over its membership. Defectors are never good for business.

However, not all leaders of the Collective are in favor of this strategy. For example, Peter Tatchell, the maverick leader of the London-based act-up group Outrage has voiced his opposition to the “biological determinist explanation of queerness” that he says “has recently been given a new boost by pseudo-scientific research that posits the existence of gay genes and gay brains.”¹⁵⁸ In an unpublished 1996 essay titled “Making Gay Redundant,” he notes that “The corollary of the “born gay” idea is the suggestion that no one can be “made gay.” He says that this is a tactic that is used by the Homosexual Collective to refute the charge that “homosexuals recruit heterosexuals,” and in its campaign to lower the age of consent.¹⁵⁹ Tatchell has taken a different approach to “Gay Liberation.” “Removing the social opprobrium and penalties from queer relationships, and affirming gay love and lust, would allow more people to come to terms with presently inhibited homo-erotic desires,” he says. “In this sense, it is perfectly feasible to ‘promote’ lesbian and gay sexuality and ‘make’ someone queer. ... Individuals who have a homosexual component in their character, but are inhibited by repression or guilt, definitely can be encouraged to acknowledge their same-sex attraction and act upon it,” Tatchell claims.¹⁶⁰

Joining the *Gay Borg*

Homosexuality is not predestined. The man who experiences same-sex erotic attractions, even when those attractions result from childhood and adolescent neurosis, still has a moral choice and still is ultimately responsible for his actions.¹⁶¹ He can fight his inordinate sinful desires or he can surrender to them, accept his “identity” as a “gay” man, and join the ranks of the Homosexual Collective.

The Homosexual Collective fills a great many needs of the homosexual

initiate.

Perhaps Wolfe best captured the essence of the function of the Collective in the life of a homosexual when he said, “In the gay subculture, the gay man can do collectively what he did alone as a child. ...(It) helps him make the transition from ‘good little boy’ to sexual outlaw.”¹⁶²

In the “gay” metropolis, members of the Collective can live out their fantasy life. The Collective affirms the homosexual in his perversion, anaesthetizes his conscience and assuages his guilt. It provides him with a sense of “belonging” and becomes his new “family.”

The root cause of a homosexual’s alienation from his family is tacitly explained by Mexican writer José Joaquín Blanco, an avowed homosexual, who believes that a man’s homosexuality distances him “from society’s dominant sociopolitical mode,” that is, it is opposed to “the moral quantification and banalization of marriage and procreation.”¹⁶³

It cost us years—the best years of our adolescence and youth—to free ourselves from social domestication...to cleanse our bodies of the excrement of the official morality. Our homes expelled us, but that permitted us at times also to scorn possessions... and family ties as well, finding new families among strangers united in a common purpose and discovering more fundamental reasons for living than the money fetish.¹⁶⁴

Since World War II, there has been a steady migration of homosexuals seeking “new families among strangers” in large urban port cities in America such as San Francisco, New York and Miami.

The Collective assists and encourages the young homosexual in his transformation or “self-reinvention” into a “gay” man.¹⁶⁵ As the popular saying goes, “Homosexuals are born, gays are made.”

According to Wolfe, the Collective also provides “a whole new set of ideas and concepts about sex, gender, human relationships, anatomical relationships, and personal destiny.”¹⁶⁶ The Collective encourages the homosexual novice “to seek rite of passage for homosexuals “coming out.”¹⁶⁷ Within the confines of the Collective, the young homosexual “receives internal fulfillment (love) through external means.”¹⁶⁸

But if it is true that the individual homosexual has a very large investment in the Homosexual Collective, the converse is also true, the Collective has an investment in each of its individual members. As Tatchell has noted, “The homosexual community has a huge investment in gay

identity, which now extends way beyond a sense of self-worth to embrace a complete alternative lifestyle.”¹⁶⁹

The next chapter discusses the sexual component of this so-called “alternative lifestyle” in depth. Homosexual propagandists wisely stay away from the subject preferring to dwell on homosexual “rights” instead of homosexual “acts.” Unfortunately, human beings who call themselves civilized can no longer afford that luxury. We shall return to the Homosexual Collective in Chapter 9.

Notes

1 See Richard Green, M.D., J.D., *The ‘Sissy Boy Syndrome’ and the Development of Homosexuality* (New Haven: Yale University Press, 1987), 6. The term “sex” can have a multiplicity of meanings the author notes. It can be used to describe core-morphologic identity or anatomic identity, either male or female; gender-role behavior; sex-typed behavior; masculinity or femininity; sexual orientation; sexual partner preference; or sexual object choice.

2 Green, 387.

3 Compare the transitional theories of popular writer, ex-priest and psychotherapist A.W. Richard Sipe, *A Secret World—Sexuality and the Search for Celibacy* (New York: Brunner/Mazel, 1989), 117, with Irving Bieber, *Homosexuality—A Psychoanalytic Study* (N.J.: Jason Aronson, Inc., 1988), 319, 305, 274. According to Bieber, homosexuality is a pathological condition, and as such, there is no such thing as a “latent” homosexual in every well-integrated male heterosexual, just as there is no sense for all members of a healthy population to have a “latent” peptic ulcer. In his 1988 study, Bieber indicated in his summary that researchers could not validate the ubiquity of “latent” homosexuality. “A constitutional inability to repress and sublimate a universal perverse impulse is a metapsychological hypothesis that our data cannot support,” he wrote. Charles W. Socarides in “The psychoanalytic theory of homosexuality with special reference to therapy” in *Sexual Deviation*, 2nd ed. (London: Oxford University Press, 1979) takes a somewhat different tack. Socarides described “latent homosexuality” as “the presence in an individual of the underlying psychic structure of either the preoedipal or oedipal type without overt orgasmic activity with a person of the same sex.” Such individuals he said may not be conscious of his preference for same-sex activity for orgasmic fulfillment. “Homosexual wishes in this case are unconsciously motivated and engagement in homosexual practices

are NOT obligatory,” he said. Heterosexuality is usually the conscious choice of such men. Some live marginally in the married state with children. Some engage in homosexual acts, but live most of their lives as latent homosexuals. Sometimes they use homosexual fantasies to masturbate or may eschew sex altogether,” Socarides concluded.

4 Van den Aardweg, 21.

5 Melvin Anshell, M.D., A.S.P.P., “A Psychoanalytic Look at Homosexuality and AIDS,” original manuscript, 1993, 4. The article first appeared in a Canadian Catholic publication and later in the *Social Justice Review*, St. Louis, Mo. The Canadian editor, a faithful Catholic priest of many years, was removed from his position after criminal charges were brought against the magazine by area homosexuals for publishing the Anshell article.

6 Van den Aardweg, 13.

7 Bergler, 271.

8 Ibid., 9.

9 Father McGrath as quoted in Jess Stearn, *The Sixth Man—A Startling Investigation of the Spread of Homosexuality in America* (Garden City, N.Y.: Doubleday & Co., 1961), 35.

10 Ibid.

11 Karlen, 223.

12 Ibid.

13 Ibid.

14 Ibid.

15 Bergler, 9, 45, 271.

16 Ibid., 155.

17 Ibid., 20.

18 Ismond Rosen, M.D., “The general psychoanalytical theory of perversion: a critical and clinical view,” *Sexual Deviation*, 2nd ed. (London: Oxford University Press, 1979), 33. The original quote was taken from Robert Stoller, M.D., *Perversion: the Erotic Form of Hatred* (New York: Pantheon Books, 1975), 33.

19 Ibid., 33.

20 Anshell, 9.

21 Ibid.

22 Christopher Wolfe, ed., introduction by William Kristol, *Homosexuality and American Public Life* (Dallas, Texas: Spence Publishing Co., 1999), 160.

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This excellent book is based on papers delivered at the conference, “Homosexuality and American Public Life,” held in Washington, D.C. at the Georgetown Conference Center in 1997.

23 Van den Aardweg, 54.

24 Anchell, 9.

25 There are, in fact, specially devised suction apparatus on the market designed to accomplish the task of self-fellation.

26 Wolfe, 89.

27 Ibid.

28 “Tearoom trade” refers to the anonymous sexual encounters of male homosexuals in public toilet facilities. So-called “glory holes” permit one partner in a stall to be felled by another male on the other side of the wall without the men ever having to meet face to face. See Laud Humphreys, *Tearoom Trade—Impersonal Sex in Public Places* (Chicago: Aldine Publishing Co., 1975).

29 J. M. Cameron, “Sex in the Head,” *Nuclear Catholics and Other Essays* (Grand Rapids, Mich., William B. Eerdmans, 1989), 19. Cameron is Professor Emeritus of Philosophy at the University of Toronto and a frequent contributor to *The New York Review of Books*. Cameron’s attack was directed at Father Richard Ginder, a priest in good-standing of the Diocese of Pittsburgh and author of *Binding with Briars: Sex and Sin in the Catholic Church* (Englewood Cliffs, N.J.: Prentice Hall, 1975) in which Ginder describes sex in the following reductive terms, “When stimulated by friction of one kind or another, the human sex organs produce pleasure, relieve boredom, relax tension, and tranquilize the nerves.”

30 Samuel A. Nigro, M.D., “Why Homosexuality is a Disorder,” *Social Justice Review* 92, No. 5–6 (May–June) 2001: 71.

31 Ibid.

32 For Gide’s impression of the sodomite as a vampire see Delay, 426. Jack Fritscher, Robert Mapplethorpe’s friend and biographer, said that Robert called himself a “vampire” who prowled nightly primarily in search of models, but also sex partners. Fritscher also noted that in the 1970s, the term “energy vampires” was used to describe homosexuals who lived off others. See Jack Fritscher, Ph.D., *Mapplethorpe Assault with a Deadly Camera—A Pop Culture Memoir: An Outlaw Reminiscence* (Mamaroneck, N.Y.: Hastings House, 1994) 197, 96.

33 Nigro, 75.

- 34 Delay, 16.
- 35 Bergler, 18.
- 36 For an excellent discussion of dualism in the homosexual see Ruth Tiffany Barnhouse, *Homosexuality: A Symbolic Confusion* (New York: Seabury Press, 1979).
- 37 Nigro, 74.
- 38 Bieber, 228.
- 39 Ibid., 229–231.
- 40 Rita Reed, *Growing Up Gay—The Sorrows and Joys of Gay and Lesbian Adolescence* (New York: W. W. Norton, 1997), 23, 102, 104, 108. 41 Gregg Blachford, “Male Dominance and the Gay World,” in *The Making of the Modern Homosexual*, ed. Kenneth Plummer (Totowa, N.J.: Barnes & Noble Books, 1981), 198.
- 42 Ibid.
- 43 Ibid.
- 44 John Alan Lee, *Getting Sex—A New Approach: More Fun, Less Guilt* (Ontario: Musson Books, 1978), viii.
- 45 Pat Califia, “The Necessity of Excess,” *CounterPunch*, 19 October 2002 available at <http://www.counterpunch.org/califa1019.html>.
- 46 Stearn, 33. Author attributed quote to a psychiatrist who treated homosexuals.
- 47 Bergler, 164.
- 48 Ibid., 19.
- 49 Ibid.
- 50 Ibid., 8.
- 51 Nigro, 72.
- 52 Ibid., 76.
- 53 Rosen, *Sexual Deviation*, 33.
- 54 Van den Aardweg, 84.
- 55 Ibid., 183. The author is quoting from the work of French psychiatrist Henry Baruk, *Menschen wie Wir* (Düsseldorf, Vienna: Econ Verlag, 1979).
- 56 Wilson, 16.
- 57 Bieber, 252.
- 58 As quoted by an anonymous French brother in “Homosexuality: Fact vs. Fiction,” at <http://www.etl.co.at/uc/swedish/english/ehomo2.htm>, 12. 59 See Alan P. Bell and Martin S. Weinberg, *Homosexualities* (New York: Simon and Schuster, 1978), 196. Also Alan P. Bell, Martin Weinberg, and S. K.

Hammersmith, *Sexual Preference: Its Development in Men and Women*, (Bloomington, Ill.: Indiana University Press, 1981).

60 Karlen, 9.

61 Ibid., 10.

62 See “Homosexuality: Fact vs. Fiction,” at <http://www.etl.co.at/uc/swedish/english/ehomo2.htm>, 12.

64 Rosen, *Sexual Deviation*, 128.

65 Ibid., 129. Robert Jesse Stoller, who is quoted by different authors throughout this chapter, received his BA and MA from the University of California at Berkeley and became Professor of Psychiatry at the UCLA School of Medicine in 1954. His books include *Sex and Gender: The Development of Masculinity and Femininity* (New York: Science House, 1968) and *Cognitive Science and Psychoanalysis* (N.J.: Lawrence Erlbaum, 1988), which Stoller co-authored with Kenneth M. Colby.

66 Ibid.

67 Van den Aardweg, 54.

68 Bieber, 235.

69 Ibid., 159.

70 Ibid.

71 Ackerly, 131.

72 Mervin Glasser, FRC Psych., “Some aspects of the role of aggression in the perversions,” *Sexual Deviation*, 2nd ed. I. Rosen, (London: Oxford University Press, 1979), 278.

73 Ibid.

74 Barnhouse, 52–53.

75 Bergler, 196.

76 Ibid., 205.

77 Philip Howard Gray, *Ghoulies and Ghosties and Long-Leggety Beasties—Implanting Theory Linking Serial Killers, Child Assassins, Molesters, Homosexuality, Feminism and Day Care* (Montana: Badger Press, 1998), 256.

78 Gray, 247.

79 See Barnhouse, 60.

80 Delay, 99.

81 See Ruth Tiffany Barnhouse, *Clergy & the Sexual Revolution* (New York: Alban Institute, 1978), 51.

82 Ibid.

83 Barnhouse, *Homosexuality: A Symbolic Confusion*, 82.

84 Ibid., 16.

85 Ibid., 116–117.

86 Ibid.

87 Ibid.

88 See Wolfe, 87. Richard Fitzgibbons, M.D., a clinical psychiatrist and a member of NARTH, the National Association for the Research and Treatment of Homosexuality, coined the acronym SSAD. Fitzgibbons is the author of *The Origins and Therapy of Same-Sex Attraction Disorder*. NARTH is a professional association that refers people who want to overcome their homosexual condition to psychotherapists around the country. See NARTH website at <http://www.narth.com>.

89 Bieber, 42. See also Irving Bieber, “Parental Influence in Unusual Sexual Behavior in Children,” in *Psychoanalytic Quarterly*, eds. Litten, Griffin, and Johnson 25: (1956).

90 Green, 372. See also David Shallenberger, *Reclaiming the Spirit—Gay Men and Lesbians Come to Terms with Religion* (New Brunswick, N.J.: Rutgers University, 1998). Shallenberger, an avowed homosexual, put together a compendium of homosexual views on religion that incidentally included biographical information on 12 homosexual men and their families selected from 78 candidates. By even the most elastic definition of “normality,” not a single one of these families would remotely fit that category. Most of the men selected for the study believed that their parents’ marriage was an unhappy one and none could recall a happy childhood. Significantly, alcoholism, primarily among fathers, was a major cause of disruption in these families along with the early death of the father or divorce. After reading this book, one is haunted by Richard Green’s observation that the rise in bastard children with no father is a disaster both for the individual boy and for society. Wolfe concurs. He poses that in a society without fathers, homosexuality will increase. 91 Bieber, 50.

92 Ibid., 311.

93 Gerard van den Aardweg, Ph.D., “The Neuroticism of Homosexuality,” from Catholic Dossier, March/April 2001, available from <http://www.catholic.net/rcc/Periodicals/Dossier/2001-04/article3.html>. 94 Bieber, 310.

95 Ibid., xi.

96 Ibid., 316. It is not unusual for a H-child to have suffered from long-term

illness that consumed more than his share of his mother's time and attention and created concerns for his health and well being.

97 Ibid., 52.

98 Ibid., 53.

99 Barnhouse, *Homosexuality: A Symbolic Confusion*, 100.

100 See Bieber, 303. Dr. Sandor Rado was the originator of "adaptational psychodynamics." He was a prominent voice in psychiatric circles during the 1940s and 1950s.

101 Ibid.

102 See Green, 8. Dr. Harry Stack Sullivan (1892–1949) was a student of William Alanson White and a specialist in the field of schizophrenia. In 1934, he became the Director of the William Alanson White Foundation and in 1936 he headed the Washington School of Psychiatry.

103 Bieber, xii.

104 Wolfe, 99.

105 Ibid., 83.

106 Ibid., 100.

107 See also Arnie Kantrowitz, "An Enemy of the People," in *We Must Love One Another or Die—The Life and Legacies of Larry Kramer*, ed. Lawrence D. Mass, (New York: St. Martin's Press, 1998). The book is a tribute to Larry Kramer who died of AIDS. Kantrowitz makes an interesting comment relevant to the Peter Pan complex. He says that unlike AIDS activist Larry Kramer, author of *Faggots*, he is not angry about anonymous sex. He said that despite all the forgotten faces and names, there was that "'moment of human sharing.' ...Our anonymity released our inhibitions, and we were fellow explorers of the libido. Each encounter was a fantasy enacted into reality, and together they add up to a great session in Never Never Land."

108 Wolfe, 100.

109 Green, 54, 374.

111 Bieber, 114.

112 Ibid., 50.

113 Ibid. See also Socarides, 253–255. Socarides identified the "Preoedipal type" of homosexuality as that which is based on "a fixation to the preoedipal stage of development (from birth to 3 years of age)." This form of homosexuality is unconsciously motivated and arises from anxiety, he said. In these cases, a severe gender-identity disturbance is usually present. In the case of the "Oedipal type" the conflict stems from a failure of resolution of

the Oedipus complex, Socarides explains. The male homosexual assumes the role of the female with the father (other men). The father has a lesser status in the homosexual's emotional life than the normal child. The mother's role is of greater significance. The familial relationship that has developed is not a triangle, but a duo—between mother and son.

114 Van den Aardweg, *The Battle for Normality*, 41.

115 Ibid.

116 Ibid., 120.

117 Green, 56–57.

118 Ibid., 56.

119 Karlen, 297.

120 Ibid. 299.

121 Green, 11. See Bell study in Alan P. Bell and Martin S. Weinberg, *Homosexualities* (New York: Simon and Schuster, 1978).

122 Ibid.

123 Van den Aardweg, *The Battle for Normality*, 43.

124 Ibid., 35.

125 Ibid., Green agrees with van den Aardweg that “Feminine behavior in boys should not be rewarded or thought to be funny by parents.”

126 Bieber, 316.

127 Ibid.

128 Ibid., xix.

129 Van den Aardweg, *The Battle for Normality*, 47.

130 Ibid., 50.

131 Ibid., 48.

132 Ibid., 48–50.

133 Bieber, 8.

134 Van den Aardweg, *The Battle for Normality*, 126.

135 Ibid., 59.

136 Bieber, 193.

137 Ibid., 189, 191.

138 Ibid.

139 Ibid.

140 See George Rekers, “Development of a Homosexual Orientation,” in *Hope for Homosexuality*, ed. P. Fagan (Washington DC: Free Congress Foundation, 1988).

141 Ibid.

- 142 Jeffrey Satinover, M.D., "Self-Reported Childhood and Adolescent Sexual Abuse Among Adult Homosexual Bisexual Men," *Child Abuse and Neglect* 16, no. 6 (1992), 855–64. See also Jeffrey Satinover, M.D., "The Biology of Homosexuality: Science or Politics?" in *Homosexuality and American Public Life*, ed. Christopher Wolfe online at <http://www.narth.com/docs/bioresearch.html>.
- 143 Van den Aardweg, *The Battle for Normality*, 179.
- 144 Ibid., 79.
- 145 Anthony Wakeling, Ph.D., "A general psychiatric approach to sexual deviation," *Sexual Deviation*, 2nd ed., ed. I. Rosen, (London: Oxford University Press, 1979), 14.
- 146 See D. M. Greenberg, J. M. Bradford, and S. Curry, "A Comparison of Sexual Victimization in the Childhoods of Pedophiles and Hebephiles," *Journal of Forensic Science* 38, no. 2 (March 1993): 432–36.
- 147 Donald J. West and Buz de Villiers, *Male Prostitution* (New York: Harrington Park Press, 1993), 23. See also Donald J. West, "Boys and Sexual Abuse: An English Opinion," available online from http://home.wanadoo.nl/ipce/library_two/files/boys_west.htm. 148 Wolfe, 72.
- 149 Van den Aardweg, *The Battle for Normality*. The author quoted Dr. Norman Fost, a specialist in Cystic Fibrosis research who refutes the "single-gene genetic disorder" theory. According to Fost, "There is not a single gene in human biology that works that way" that is, works like Mendel's dimorphic plants." Van den Aardweg attributes rare case of families with twins who have same-sex desires more to environmental conditions than any genetic factor.
- 150 Jeffrey Satinover, M.D., "The Biology of Homosexuality: Science or Politics?" in Wolfe, *Homosexuality and American Public Life* at <http://www.narth.com/docs/bioresearch.html>.
- 151 Ibid.
- 152 Simon LeVay, "A Difference in Hypothalamic Structure Between Heterosexual and Homosexual Men," *Science* 253 (1991), 1034–1037. 153 Satinover.
- 154 Satinover quotes J. Maddox, editor of *Nature*, (353, September 1991, 13) on LeVay's hypothesis: "Plainly, the neural correlates of genetically determined gender are plastic at a sufficiently early stage. ...Plastic structures in the hypothalamus allowing the consequences of early sexual arousal to be made permanent might suit [those who claim an environmental origin to

homosexuality] well.”

155 Ibid.

156 Barnhouse, 139. The author’s observations are of particular relevance today in light of recent studies on the “feminizing” effect of the human female hormone estrogen on male fish that inhabit bodies of water contaminated by residue of oral contraceptives/abortifacients. In one Canadian controlled study, all male fish in the lake—from tiny tadpoles to large trout—were “feminized,” meaning they had egg proteins growing abnormally in their bodies. Disturbances in the endocrine system of the affected male fish produced hermaphrodites, that is, male fish that have both male and female characteristics and are sterile. Source: Seth Borenstein, “Homo behavior genetics chemical birth control pills feminization of males—birth-control tainted water can bend gender of male fish,” Knight Ridder, Washington, D.C., 29 June 2003. Even though “the Pill” has been on the market for more than 40 years there has been little research on its effects on male children born subsequently to “Pill” ingesting women. There is little evidence to date that makes a direct link between hermaphrodite or inter-sexed children born with both male and female genitalia and reproductive systems and later homosexual behavior.

157 Sipe, *Secret World*, 123.

158 Peter Tatchell, “Making Gay Redundant,” a 1996 unpublished essay at <http://www.tatchell.freemove.co.uk/queer%20theory/redundant.htm>. 159 Ibid.

160 Ibid.

161 Barnhouse, 141. “People are not just robots—a collection of elaborate reflexes. ...There is a moral choice and a moral dimension to human behavior. Freedom and responsibility go together. A person who is a slave to his passion is not a free man,” says Barnhouse.

162 Wolfe, 102.

163 José Joaquín Blanco, “Eyes I Dare Not Meet in Dreams,” translated by Edward A. Lacey, in *An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland (San Francisco: Gay Sunshine Press, 1991), 295. 164 Ibid.

165 Wolfe, 102.

166 Ibid.

167 Ibid.

168 See “Homosexuality: Fact vs. Fiction,” at <http://www.etl.co.at/uc/swedish/english/ehomo2.htm>, 12.

169 See Peter Tatchell, “King of Zap,” interview with Jack Nichols on Gay Today at <http://gaytoday.badpuppy.com/garchive/interview/013100in.htm>.

Chapter 7

Male Homosexual Behaviors

Homosexuality as an Erotic Occupation

Although the word “sub-culture” is commonly used in connection with the Homosexual Collective, the term “anti-culture” would be a more direct and honest description, for the ethos, symbols, lexicon, social institutions, literature, politics, and ideology of the “gay” world all revolve around institutionalized sexual perversion.

Homosexual acts are an expression of deviant behavior, that is, they are characterized by markers common to all sexual perversions—compulsion, fixity, aggression, narcissism, risk-taking, unresolved conflict, fantasy and the denial and remaking of reality, and strong feelings of guilt and hate.¹

This chapter deals specifically with homosex behaviors. Its purpose is to illuminate not offend, although much of the material is by nature patently offensive to normal moral sensibilities.

Queenstream Vs. Muscle Chic

The “style” in which the homosexual acts out his sexual desires and his choice of partners is a reflection of his largely unconscious defensive and reparative needs. Generally speaking, at any given time, he will mimic his behavior on either an “effeminate” or “masculine” model, although there is considerable fluidity and blending of choice that comes with age and experience. Likewise, his selection of partners will be based on his subjective needs, both sexual and non-sexual. His objective is to secure from another male that which he believes or feels that he does not possess himself.

The “femme” or “queenstream” homosexual model, characterized by the wearing of make-up, a mincing gait, the limp-wrist, hand-to-hip posturing, falsetto voice and other camp behaviors, and popularized in the movies of the early 1930s and 40s, is the model most familiar to Americans.²

This effeminate model as Dr. Irving Bieber has described it, is neither “masculine” nor “feminine,” but is “*sui generis*,” that is, it expresses some caricaturing of female mannerisms, but is set within a behavioral framework of motoric constriction and inhibition.”³ “Effeminate males are not graceful like women. Rather, their gestures and voice patterns suggest a lack of freedom of movement which gives an appearance of constriction and

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inhibition,” noted the researcher.

According to writer Arno Karlen, this overt effeminate posing is used to mask any signs of male aggressiveness. “Effeminacy seems to be a misleadingly named body language that combines reversal of masculine signals, non-assertive signs, and some elements of burlesqued femininity to announce ‘I won’t fight, I’m not dangerous—if necessary, I’m not even a man,’” stated Karlen.⁴ In other words, effeminacy is unconsciously used to mask masculinity rather than emulate femininity.

Dr. Edmund Bergler has also recognized that this fake feminine identification and imitation is “an art perfected for the purpose of hiding a more deeply repressed impulse” and “seems paradigmatic for all of the homosexual’s other activities.”⁵ It is a trick like the lawyer admitting to a lesser crime, he said. “The inner conscience accuses the homosexual of the felony of psychic masochism; the inner lawyer instructs his client to admit to a misdemeanor: Oedipal femininity,” Bergler explained.⁶

Overt effeminate behavior is commonly found in seriously gender-disturbed adolescent homosexuals. The Bieber study included a psychiatric evaluation of 30 male adolescent homosexuals, 23 of whom were hospitalized in the Adolescent Ward at Bellevue Psychiatric Hospital in New York. The grouping of effeminate young homosexuals had renounced normal heterosexual activity and had taken on the “feminine” role in homosexual relationships. These youth used their effeminate wiles to attract other homosexuals for whom they played the “coquet” or “mistress.”⁷ They used feminine names associated with their passive sexual roles and were referred to by other homosexuals as “her.”

Not all homosexual youth in the Bieber study, however, choose to abandon their heterosexual strivings and assume the effeminate model. The second grouping chose to act out a “hyper-masculine” form of homosexual behavior in which they played the dominant and aggressive role in homosexual encounters. By adopting the masculine model, these young homosexuals held on to their masculine “identity” without having to think of themselves as “queers.” Some had turned to homosexual prostitution where they posed as “straights” in order to attract older, wealthier male clients. According to Bieber, many of these young men were “associated with *destructive* and *expropriative* behavior including robbery and assault.”⁸

Although the effeminate image of the male homosexual has been that of the glorified “queen,” in fact, most adult homosexuals, in their public as

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opposed to their private sexual behavior, are not overtly effeminate. As Bergler has noted, “You can only tell a homosexual by looks if he wants to reveal himself as such. ...Most homosexuals are not effusive, preening, smirking exhibitionists.”⁹ Rather, he said, “homosexuality is to be suspected in people whose methods of achieving their aims combine ‘daring’ with unscrupulousness and a certain amount of ‘cruelty’ (pseudo-aggression). ...The hidden masochistic aim, plus the psychopathic technique, is indicative,” said Bergler.¹⁰ “Power misused, malice exaggerated, cynicism pronounced, subtle systems of emotional blackmail perfected—these elements combine to make the working method of some homosexuals,” Bergler argued.¹¹

Since the early 1970s there has been a visible shift of style preference in homosexual circles from effeminate to masculine chic.¹² *Femme* is out and *macho* is in. Today’s “gays” want a *real* man—not a girlish boy.¹³

In his 1981 essay “Male Dominance and the Gay World,” Gregg Blachford highlighted the so-called “masculinization” of contemporary “gay” life. He reported that the “swish and sweaters” image has given way to the “masculine image of the straight world.”¹⁴ The new message is one of “toughness, virility, aggression, strength and potency,” said Blachford.¹⁵

Rueda captured this new image of the modern homosexual when he wrote that “the trademark of leather or S&M bars is a young, muscle bound, shirtless youth, wearing tight black pants and sporting a whip poised to strike, his genitals exposed and superimposed on an eagle, one of whose wings is about to enfold him.”¹⁶

Promoters of S&M have reported an increased interest among homosexuals in the “very masculine” leather scene. Author John R. Burger, an observer of the “eroto-politics” of homosexual porn, said that accepting one’s S&M proclivities has often been termed a “second coming out.”¹⁷ In S&M activities, pleasure is derived from the delivery or reception of pain.¹⁸

Dignity USA, which promotes itself as the largest and most progressive national lay movement of lesbian, gay, bisexual and transgender Catholics, has formed “leather/levi clubs” known as the Defenders of Dignity. The collective aim of the Defenders is to work within Dignity “for the acceptance of the leather/levi community as full and equal members of the one Christ” and to work for “the wholeness and sanctity of our love and (leather) sexuality within the Church.”¹⁹

Not unexpectedly, there is bitter rivalry and infighting between the advocates of “queenstream” and “homomasculine leatherstream.” Former Catholic seminarian and prolific writer on homosexual themes, Jack Fritscher, has decried the domination of the “gay” publishing business by “femme” gays. According to writer Jesse Grant, Fritscher was “almost single-handedly responsible for bringing the archetypal concept of *manliness* to the gay community ...for force-feeding the image down our cock-hungry queer throats.”²⁰ Fritscher has charged that these “self-hating men” have “never understood the leatherstream of masculine-identified men, or gay artists who are in the straight mainstream,” and that they have “a hatred for real men—real homosexual men.”²¹ He said that Main Street femaleidentified homosexuals like “*Advocate* gays” confuse “the whips and chains of ritual psychodrama with real violence.”²² “Urban queers exhibit a heterophobia equal to redneck fundamentalist homophobia,” Fritscher said.²³

Homosexual Relationships

One-night stands with strangers are entered into solely for purposes of immediate sexual gratification—and are deliberately devoid of any emotional attachment. As Bergler has observed, “Cynical detachment wards off any genuine feelings that come to the fore for the homosexual who is imbued with masochistic injustices—real and fancied.”²⁴ Bergler’s opinion that there is more emotional content in even the most calculated heterosexual client-prostitute affair than in the typical homosexual encounter with a stranger is verified by description of such transient acts by the participants themselves.²⁵

During the now-mythical 1970s, I used to go to the Howard Street Baths in San Francisco on Tuesday—which was Three Buck F--k Night. I’d strip and walk up and down the row of rooms, looking into open doorways for other naked men lying on their bellies. When they were good looking and signaled that they wanted me to come in, I’d climb on their backs and wallow in the bodies. I’d f--k half a dozen men before going home, and on weekend nights the number would be two or three times that.”²⁶

The 51-year old homosexual who wrote about his trips to the baths in his early 1920s to discharge his “pure animal desire for the bodies of men,” calculated that he had about 10,000 such sexual contacts over a period of 30 years.²⁷

Like many homosexuals, he also had some “romantic” affairs in which he attempted to form some meaningful bonding with his partner. “I found my

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soul mate—six times... had more boyfriends than I can count and I've lived with two lovers," he said, before he found his ultimate consolation in Eastern mysticism and yoga.²⁸

As described by van den Aardweg, these latter-type homosexual "unions" usually blossom in an atmosphere of romantic euphoria that quickly deteriorates into frustration and disillusionment, constant jealous rows and reproaches and the inevitable "final drama."²⁹

British researchers Donald West and Buz de Villiers also report: "The expectation that a relationship will break up when sex interests dwindle and fresh faces appear is not unusual in gay circles where heterosexual mores, based on family tradition and parental responsibility, do not apply."³⁰

Dr. Lawrence Hatterer, a specialist in the treatment of homosexuality, has noted that sexual addicts, including homosexuals, will try to find their "complement" within the addictive subculture with whom they attempt to form "a close symbiotic relationship."³¹ But, "no matter how intense addictive relationships seem during a high, they are by their nature transient. An addict is really not interested in the other person, only in the pleasure that the other person can provide," Hatterer explained.³²

More permanent relations between homosexual partners are largely a factor of aging and may or may not include an erotic component; that is, sexual activity may have ceased altogether or one or both partners may seek sexual outlets outside the paired relationship.

Aging comes early to homosexuals. As the popular saying goes, "No one loves you when you are old and gay."³³ The homosexual world revolves around youth. The ordinary homosexual is considered middle-age at 30, elderly at 40, and by 50, an old "Auntie" who has to buy companionship. Practically all homosexuals placing personal ads in the "gay" press want younger men, "no one in the wheelchair set wanted."³⁴

Aging homosexuals must either pleasure their partners to stay in the game or pay for sex. If formerly the active partner, they may be forced to switch to playing the passive role and permit themselves to be penetrated. Or they just may withdraw from the sexual arena altogether and "fore swear sex."³⁵

The life expectancy of a homosexual in the United States and Canada is statistically significantly shorter than that of a heterosexual male. Unless he is particularly talented or famous or wealthy, or he can find a partner with

whom he can build a common life based primarily on friendship and common interests rather than sex, his life in “old age” will be a lonely one. Older peer partnerships are more stable than arrangements involving a much younger partner.³⁶

Another alternative for the aging homosexual is to return to his family from whom he has been long alienated and re-establish his familial roots. The latter scenario is not uncommon for homosexuals, old and young, especially when they find themselves in the final stage of AIDS (Acquired Immune Deficiency Syndrome).

Other elderly homosexuals have found comfort and solace in the acquisition of a pet. Traditionally pets have served as substitute children in the lives of many homosexual men and women and a large portion of their disposable income is devoted to their care and upkeep. Loving, non-judgmental pets offer the aging homosexual especially, the unconditional love, affection and loyalty he has found lacking in the outside world including his own homosexual “community.”³⁷

In “Will You Still Need Me When I’m 64?” the late Ralph Schaffer, a well-known Los Angeles homosexual rights activist, assailed “Gay Liberation” for its failure to come to grips with what he calls “youthism,” that is, “the unconscious belief that older people are inferior—in appearance, attractiveness, intelligence, and sexual prowess.”³⁸

Young people constantly use us. They use a crash pad, money, food, jobs, contracts and in return they condescend to let us do them. ...All the aims and goals of Gay Liberation are for young Gays. Nothing is for older Gays. ...Who is an older person? Well, I remember two sweet young guys complaining to me at a Gay Liberation dance that this dirty old man was bothering them. The ‘dirty old man’ was 24 years old! ...I have nothing against the older man who digs younger guys or vice-versa...but, when an older man is so f--ked up in his head that he can’t respond to a man his own age because he’s got his eye on every 16-year old, he’s sick. I have quit Gay Liberation. ...In Gay Liberation I’ve known more gay people than in all my life. I have never been so lonely. What a tragic comment on Gay Liberation.³⁹

Many older homosexuals share Schaffer’s criticism of youthism as well as the militant and “in-your-face” activism of the contemporary “gay” movement. John Alan Lee, Ph.D., editor of *Gay Midlife and Maturity*, said he was amazed that so many older homosexuals favored the closeted life and

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that they “simply can’t stand, or understand, the hardness of the young gay lifestyle, epitomized in music, metal and black leather,” Lee said.⁴⁰

“‘Liberation’ of older gays must come to grips with the historical fact that youth-oriented gay liberation destroyed much that the older gays held dear ‘in the life,’” Lee noted.⁴¹ Out of the closets and into the streets is what many older gays are prepared to do with their garbage, not with their lifelong identities,” he concluded.⁴²

Polymorphous Perversity⁴³

According to Nigro, once a youth begins to engage in homosexual acts he will combine his gender inferiority complex with a pleasure addiction to produce sexual acts marked by repetition, compulsion, and graduated perversity.⁴⁴ Having embraced one perversion he will find it easier to embrace other perversions including sadistic-masochistic practices, exhibitionism, voyeurism, transvestitism, and urolagnistic and scatological fixations and fetishes.⁴⁵ The Homosexual Collective reinforces these perverted behaviors to insure the individual’s continued loyalty and support. These acts reflect a highly infantile sexuality and are essentially masturbatory in nature, reminiscent of adolescent sex play.

“Vanilla” or “ordinary” homo-sex practices include anal sex, oral sex, intercrutial and interfemoral masturbation and “bagpiping” (ejaculation in the partner’s armpits). On the “darker” side are sadomasochism, bondage or leather, fetishes involving the use of special instruments or clothing, and finally “intergenerational” sex (pederasty).

Anal sex is not limited to sodomy, but can also include “rimming” (licking the sphincter muscle), “shrimping” (ingesting ejaculate after sodomy), “fisting” or “handballing” (inserting a lubricated fist and forearm into the anus), or using “toys” such as dildos or anal beads in the anus. Rectal bleeding is a common occurrence from repeated acts of sodomy and fisting produces additional injuries including rupture and perforation of the rectum and permanent anal incontinence.

Vernon H. Geberth, a retired Lieutenant Commander on the New York City Police Department, has reported that in May 1981, the F.F.A., “Fist F--kers of America,” made its convention debut in San Francisco where it showed a “training film” for members on “fisting techniques.”⁴⁶

Sometimes small live animals like gerbils are inserted into the anal canal and the rodent is left to extricate itself from the orifice. Thus far there have

been no open complaints from animal rights activists.

Some homosexuals, like the well-known sexologist Alfred Kinsey, are addicted to pleasure derived from urethral penetration—the insertion of foreign objects in their penis.⁴⁷

As a rule, homosexual literature for popular consumption tends to play down the role of sodomy, as there is still a stigma attached to anal sex in the popular mind. However, rent boys (young male prostitutes) report that many of their clients, when protected by anonymity and are in the driver's seat, ask for this "service."

Overall, homosex that involve sucking of the male member are more common. Bergler has suggested that such behavior attempts to emulate the hungry baby at his mother's breast.⁴⁸

Master-slave scenarios in which the "slave" is purchased at auction may include being urinated ("golden showers") or defecated on by others, or the urine or human feces may be ingested.⁴⁹

Homosex "jewelry" including genital rings and male nipple clips that cause pain, as well as chains, leather straps, dog collars and other means of pain-infliction, and degradation and humiliation are commonly associated with the S&M, B&D (Bondage/Discipline), and the leather scene.⁵⁰

Although most homosexuals have specific sexual preferences, these are generally negotiable depending on the circumstances, the nature of their relationship to their partner, and/or physical limitations including impotency due to aging or alcohol or drug use. Color coded handkerchiefs (for example, red for fisting, black for heavy S&M, and purple for genital torture) are worn on either the right or left side to indicate preferred sex act and positioning (top, bottom, active, passive) to potential partners.⁵¹

For some homosexuals, these sex acts may be secondary to their primary neurotic compulsion, autoeroticism. Solitary masturbation plays an important role in the fantasy sex life of all homosexuals regardless of the number of sex affairs or transient sexual contacts they engage in. As reported by van den Aardweg, masturbation reinforces the homosexual's erotic daydreams and serves to fixate his lustful fantasies and ego-centeredness.⁵²

Citing a 1984 study by McWhirter and Mattison on male couple relationships, van den Aardweg has noted that 60 percent of the homosexuals in the study reported that they masturbated two to three times a week regardless of their other sexual activities.⁵³ He also observed from his own

private psychiatric practice that the homosexual often uses masturbation as a form of “self-comfort” after disappointment and frustration.⁵⁴

During the 1980s, homosexual magazines carried ads for the “Accujac,” a mechanical electric masturbator designed to speed up self-induced orgasms.⁵⁵

In terms of “high-risk” behavior, “vanilla” sex is the most conducive to the transmission of HIV, hepatitis B, and other sexually transmitted diseases. “Barebacking” is the practice of having “unprotected” anal sex with a partner who may be HIV positive. Intergenerational sex includes sex between younger and older adult men, as well as adult sex with children or minors. The latter is a criminal act. For homosexuals who engage in public sex acts, which are illegal in most communities, the risk of being arrested can provide the dominant erotic rush, secondary to the sex act itself.

The Homosexual as a Disease Reservoir⁵⁶

Not surprisingly, homosexuals who practice any or all of the above sexual acts are, clinically speaking, walking “Typhoid Marys” and are a serious public health hazard to themselves and others. The human body was simply not made to be used the way homosexuals use it. Mother Nature is *not* indifferent to what orifice is used for sex by humans as some homosexual apologists such as Father Richard Ginder, a former Pittsburgh diocesan priest and convicted sodomite, have suggested.⁵⁷

As Dr. Herbert Ratner, editor of *Child and Family* has documented, semen is an immunosuppressant and when deposited into its natural receptacle, the female vagina, its effects are beneficial to the woman. The anorectal orifice, which is an “outlet” not an “inlet” said Ratner, “is composed of delicate columnar mucus membranes which tear easily,” and which “accelerate the rate of absorption and is capable of initiating a marked immuno-depressed state when infected semen is present.”⁵⁸

“AIDS itself, a sexually transmitted disease, is primarily, but not uniquely, a condition generated by anal intercourse in which the infected insertive partner transmits the infection to the receptive partner through seminal ejaculation,” Ratner reported.⁵⁹

The unique danger of anal sex is fourfold, explained Ratner—the trauma associated with the act whereby HIV directly gets into the blood stream; the special affinity HIV has for colorectal cells; the colorectal wall’s rapid absorption of components of seminal plasma; and the seminal plasma’s

enhancement of viral activity.”⁶⁰

On July 9, 2002 the U.S. Center for Disease Control (CDC) in Atlanta released a report, “New CDC Studies Shed Light on Factors Underlying High HIV Infection Rates Among Gay and Bisexual Men,” at the XIV International AIDS Conference in Barcelona, Spain.⁶¹ The report on sexually transmitted diseases (STDs) including AIDS, was based on CDC-conducted research in five major American cities. It stated that “The rate of new HIV infections among men who have sex with men (MSM) to be nine times higher than among women and heterosexual men. Factors that contributed to this high rate of infection among MSM included psychosocial problems such as depression, a history of childhood sexual abuse, illicit multiple drug use, age of sexual partners, partner violence and low rates of HIV testing among young MSM, particularly African Americans and Latinos.”⁶²

One of the major findings of the CDC study was that gay and bisexual men are more likely to engage in “high-risk sexual behavior,” that is, “unprotected anal intercourse with partners of unknown or different HIV status,” if their partners are *younger*, that is, older homosexuals were more willing to gamble with the lives of rent boys and young male hustlers than with their peers or regular partners.⁶³

Sodomy remains one of the most “efficient” means of transmitting HIV/AIDS and other STDs. So much so, that certain diseases that were previously transmitted only through fecally contaminated food and water are now being transferred by men who practice anal penetration with each other.⁶⁴

Among the oral-penal-anal-rectal disorders, venereal diseases, and infestations commonly associated with homosex are proctitis, anal warts, anal cancer, fissures, fistulas, hemorrhoids; gonococcal urethritis of throat and rectum, genital herpes; intestinal parasites, scabies, pubic lice; gonorrhea of the penis, rectum, throat and pharynx, syphilis, chlamydia, hepatitis A and B (linked to liver cancer) and HIV/AIDS. Sometimes the anus requires suturing, reconstruction and /or surgery to remove foreign objects—both animate and inanimate.

The increase in venereal diseases in major urban hubs such as San Francisco, the “gay capital of the United States,” has continued to climb at an alarming rate.⁶⁵ As far back as 1982, Rueda reported that San Francisco had a venereal disease rate almost 22 times the national average due primarily to

the city's large homosexual population.⁶⁶ The migration rate of homosexuals, estimated to be at 5,000 a year to San Francisco, has given the Golden Gate city a ratio of two avowed homosexual men for every five adult males.⁶⁷

In a 1981 prophetic interview in the homosexual publication, *The Washington Blade*, reporter Lou Chibbaro interviewed Dr. Daniel C. Williams, a New York City physician, who said that "the increasing incidents of sexually transmitted diseases among Gay men may be reaching a 'threshold level' in some cities, that could be causing a sudden outbreak of seriously damaged immune systems." "I hope I'm wrong. ...If I'm right, we're seeing only the beginning," said Williams.⁶⁸ Unfortunately, he was not wrong.

Dr. Williams was referring to the development of eight reported cases of Kaposi Sarcoma, a rare cancer in its more virulent form, discovered among young homosexual men in New York, and the outbreak of a rare lung infection, Pneumocystis Carinii Pneumonia, among homosexuals in New York City and Southern California in 1981.⁶⁹

The British medical journal *Lancet* originally referred to the multiimmune syndrome as the "gay compromise syndrome," while some U.S. newspapers called it the "gay cancer" or by the acronym GRID (gay-related immune deficiency). By August of 1982, the CDC had settled upon the more "politically correct" name, Acquired Immune Deficiency Syndrome (AIDS). The syndrome had spread to intravenous drug-users and hemophiliacs. By 1981 there were 159 deaths attributed to AIDS in the United States. By 1998 that number had climbed to 401,028.⁷⁰

This escalation in AIDS cases is not surprising since the thrust of AIDS "education" has always been directed at providing instruction in "safer" sex that requires "no significant change in life-style."⁷¹

In 1997, the *International Journal of Epidemiology* published the results of a Canadian Study, "Modeling the Impact of HIV Disease on Mortality in Gay and Bisexual Men," by a team of researchers from the British Columbia Centre for Excellence in HIV/AIDS, St. Paul's Hospital, Vancouver, Canada. The conclusion of the study was sobering:

In a major Canadian centre, life expectancy at age 20 years for gay and bisexual men is 8 to 20 years less than for all men. If the same pattern of mortality were to continue, we estimate that nearly half of gay and bisexual men currently aged 20 years will not reach their 65th birthday. Under even the most liberal assumptions, gay and bisexual men in this urban centre are

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now experiencing a life expectancy similar to that experienced by all men in Canada in the year 1871.⁷²

Rather incredibly, although buggery is one of the primary means of transmitting AIDS, in 2003, the website SanFranciscoCityClinic operated by the Department of Public Health, City and County of San Francisco, carried the following response by a “Dr. K.” to a 21-year old homosexual’s question about “First Time Anal Sex”:

Anal sex can be very enjoyable. The key is to start slow and use plenty of lubrication. Men and women can have receptive anal sex for years and not have problems with excess relaxation of the anal sphincter. For first-timers, we recommend using a lubricated finger at first and then slowly inserting additional fingers. An erect penis can be fairly large, but once it slips past the anal sphincter, it’s home free. Of course condoms make it easier, safer and more fun. So please use a condom with any new partner and any partner whose STD and HIV status has not recently been checked. And enjoy.⁷³

Sex researchers Masters and Johnson have also had a laudatory word to say about the “advantages of male pairing over that of a normal heterosexual couple.”⁷⁴ They claim that men instinctively know what pleases men; women do not. Women do not know how it feels to ejaculate.⁷⁵ Further with the “my turn, your turn” approach the homosexual does not have to be concerned about partner satisfaction or “integration” theories of sex, they say. Homosexual pairs have better communication about sex, states Masters and Johnson, and they tell their partner (many times a pure stranger) what they want; in gay bars they use various physical decorative attachments to indicate sexual preference, they explain.⁷⁶

Cruising for Anonymous Assignations

The German sexologist and self-avowed homosexual Magnus Hirschfeld in his 1912 text, *The Natural Laws of Love* proffered that “sex tends to polygamy, while love tends to monogamy.”⁷⁷ His insight is helpful in understanding why, despite all the media hype about homosexual “unions” and homosexual “marriages,” homosexuals still prefer anonymous sex and “open relationships” rather than monogamous ones.

In the August 26, 2003 issue of *The Washington Blade*, columnist Ryan Lee reported that a limited study of attitudes of Canadian male homosexuals toward monogamy demonstrated a preference for “open relationships.”⁷⁸ He cited a talk titled “Relationship Innovation in Male Couples,” given by Barry

Adam, a self-described “gay professor” at the University of Windsor in Canada to the American Sociological Association.

According to Adam, gay culture allows men to explore different, more successful, forms of relationships besides the monogamy coveted by heterosexuals. “... younger men tend to start with the vision of monogamy ...because they are coming with a heterosexual script in their head and are applying it to relationships with men,” Adam explained. “What they don’t see is that the gay community has their (sic) own order and own ways that seem to work better,” he concluded.⁷⁹

For many homosexuals, “Strangers in the Night” offer a satisfactory albeit more dangerous but exciting alternative to same-sex monogamy.⁸⁰ The art of urban “cruising” of “gay” and “hustler” bars, baths, and “tearooms” (public toilets) as well as city parks and beaches, streets and popular landmarks is the traditional means of finding anonymous same-sex partners. The gay bar, the most-widely known of all homosexual social institutions, is part of the billion-dollar industry that has grown up around the vice of homosexuality in the United States.

In gay bars, sex is usually for free, that is, there is a mutually acknowledged reciprocity of sex for sex. In hustler bars, sex of any kind is strictly for money. Here the “non-gay” homosexual clientele seek out the services of lower class, straight trade —uncomplicated sex in which he who pays dictates the terms of engagement.⁸¹

Many of these bars cater to a specialized clientele such as the leather crowd, or macho bikers or aging “queens.” Although sexual activity may take place on the premises, it is usually discouraged by the management since the gay bars function primarily as meeting places where homosexuals can drink, dance and socialize and arrange assignations for the night or weekend. The lighting is dim and verbal communication optional. Pornographic films replace televised sports events to eroticize the atmosphere of the establishment. Well-endowed male dancers, female impersonators and comedians provide the entertainment. A number of these bars are owned and operated by organized crime.⁸² In case of gay ownership, as was the case with the Stonewall Inn, special “arrangements” and financial payoffs to law enforcement officials help keep police harassment and raids to a minimum.⁸³

“Gay” bathhouses are a horse of a completely different color. Here a large number of impersonal sexual encounters can be had cheaply with little or no social contact in an atmosphere of relative safety. The typical basic bath

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includes a locker room where one exchanges his clothes for a towel, (nakedness is a great social leveler), showers, and small rooms or stalls for facilitating anonymous sex. The homosexual assumes a pose that indicates the desired sex act he prefers and waits for willing partners. Upper class baths have screening rooms for viewing pornographic films, large orgy rooms for group sex, and specialized areas for carrying out S&M and B&D activities.⁸⁴ The baths make it easier for aging homosexuals to find sex partners and serves as an inexpensive place for clients to bring their own rent boys.

During the mid-1980s at the height of the AIDS epidemic, national bathhouse franchises like the Club Baths chain refused to close their doors. Instead, their owners made large donations to AIDS groups, posted “safesex” posters on bathhouse walls, and distributed condoms that homosexuals are universally disinclined to use.⁸⁵

As AIDS activist and journalist Randy Shilts plainly stated in his epic saga on the AIDS epidemic, *And the Band Played On*, homosexuals from coast to coast were also adamantly opposed to public health departments shutting down bathhouses (Shilts called them “biological cesspools for infection”) and sex clubs, even though it could save lives, because of the political ramifications of such actions.⁸⁶

Out of the way public toilets known as “tearooms” in parks, theaters, bus and train terminals, on university campuses and office buildings in large urban cities provide another place where homosexuals can obtain quick, anonymous sexual gratification with like-minded gents, usually in the form of fellatio. Subtle cues are used to help with mutual identification. According to Laud Humphreys, author of *Tearoom Trade*, men who engage in such activity are attracted, not put off, by the dangers of soliciting sex in public toilets including arrest, public exposure, robbery, assault and blackmail.⁸⁷

One of the Homosexual Collective’s responses to the AIDS epidemic was the establishment of a nation-wide network of “jack-off clubs” where homosexuals can masturbate *en communauté* (in community).⁸⁸

According to AIDS sociologist, Michael Pollak, Ph.D., this innovative approach to practical instruction in group sex practices that are “very important to a significant minority of men having sex with men,” was first developed in the U.S. during the early 1980s and then spread to Western Europe.⁸⁹ The happening involves somewhere between 100 to 200 men, including HIV positive men, who learn to perfect their masturbation skills alone and with others. “These gatherings are also perfect occasions for

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voyeurism and exhibitionism as positive alternatives to risk practices,” said Pollak. In addition to providing haven for “safer sex ...they provide a safe place for ritualized and collective sexual activities that gay men seek,” pondered Pollak.⁹⁰ Pollack died of AIDS in 1992.

Following on the heels of the Feminist Movement, there are also “gay” masturbation clinics where homosexuals can plumbet anew the mystical depths of new forms of “sex expression.”⁹¹

Not all homosexual socialization takes place in the public sphere. Private homes, especially those of the rich and famous, can offer a more exclusive and relaxed atmosphere for meeting potential same-sex partners.

In his biography of the controversial photographer-artist Robert Mapplethorpe, Jack Fritscher, famous in his own right as a founder and editor emeritus of the homosex pop culture journal, *Drummer*, described one such happening on the Upper East Side of Manhattan hosted by a “television network name.”⁹²

According to Fritscher, one afternoon Robert took him to a secret orgy to observe the latest trends in homosex scatology, Satanism and sadomasochism.⁹³ He said Robert, his lover, was obsessed with all three. According to Fritscher, the guest list was impressive.⁹⁴ Fritscher admitted he was “very curious about the escalating urban perversatility of liberated gay men. ...Fisting is not the last taboo incorporated into male sportf--king. ...Now there is scatology, from ritual anointing to communion, the latest rage among sexual sophisticates who pay Robert court,” he explained.⁹⁵

Taking center stage at the affair was a sculpture by Nancy Grossman of a head wrapped in black leather bondage with a (possibly added) large leather dildo protruding from its mouth, reported Fritscher.⁹⁶ The host had invited some young men for “primary material,” one of which was “covered with seed,” he said.⁹⁷

Drugs flowed, men groaned and civilization was left behind, Fritscher recalled.

At one point, Fritscher, a former Catholic seminarian, recognized that Robert had pushed him into the game a little too far. He felt he was in danger of losing his sanity to the dangerous forces of darkness. “The New York sex style is much nastier than San Francisco’s,” Fritscher later admitted.⁹⁸ In the end, Fritscher recalled, he was so grossed out and sick from speed, that Robert had to get him dressed, call a cab and take him to his studio where he

stripped and photographed his hapless young protégé.⁹⁹

Homosexuality, Violence and Criminality

The ex-Jesuit John J. McNeill in his most popular pro-homosexual apologias *The Church and the Homosexual* and *Taking a Chance on God* has put forth a “Jungian” view of homosexuals as gentle creatures who possess special qualities including that of peacefulness because they are non-combative and lack normal male aggression.¹⁰⁰ According to McNeill, homosexuals can make an important contribution to building a more humane society because:

...they have the possibility of escaping the negative influence of the prevailing male identity, the homosexual community is potentially free from the psychological need to establish their male identity by means of violence. This ability, however, is linked to and conditioned by their ability to accept and celebrate their sexuality. ... a self-accepting homosexual community could make a positive and even decisive contribution to bringing violence within control in our society.¹⁰¹

The wishful thinking of McNeill aside, the reality is that the homosexual world is historically and universally a world of violence and criminality. It is an expression of aggression of the aggrieved marked by self-punishment and masochistic behaviors, as Delay reminds us.¹⁰² Moreover, it is a violence that begins at home.

Domestic Violence

Despite the wide-publicity given to “hate-crimes” against homosexuals, “love-crimes,” that is, domestic acts of violence including assault, rape, attempted murder and homicide between homosexual partners are the most common form of violence within the “gay” community.¹⁰³

Although the Homosexual Collective is wont to blame “Society” for fomenting “internalized homophobia” as the primary cause of friction between homosexual partners, the real and immediate causes of “gay” domestic violence, aside from the obvious problems of substance abuse, are more subtle.¹⁰⁴

“Every homosexual is a prima donna,” Bergler once remarked.¹⁰⁵ His affinity for “injustice collecting” and his irrational jealousy combined with attitudes of ungratefulness make for domestic discord, Bergler added.¹⁰⁶ Many times the masochistic basis for the homosexual relationship is “veiled

in paternalistic attitudes,” he said.¹⁰⁷ One homosexual plays the protector and the other the protected. The “father” loves his “little boy.” But “when injustices are collected, the relationship is brought to true light. Each partner feels masochistically mistreated, misunderstood, and made a victim of ingratitude,” Bergler observed.¹⁰⁸

The sympathetic Father Ginder, a convicted pederast, has suggested that homosexual violence between partners can be attributed to the phenomenon *Omne animal post coitum triste*, (animals feel let down after sex) and they need to “recharge.”¹⁰⁹ “Sometimes this let down is translated into disgust and guilt,” says Ginder, and may account for the “mayhem and murder ...so often associated with casual sex among the gays.”¹¹⁰

That domestic battering between partnered male homosexuals (and lesbians) should be deliberately hidden from public view and grossly ignored by the Homosexual Collective is understandable. News of in-house violence that has become endemic within homosexual partnerships is bad publicity for the Collective and lesbian/feminist groups and tends to discourage new recruits to the “gay” life. Nevertheless, the well-kept secret of homosexual violence is gradually being forced “out of the closet.”

For example, the 2002 Center for Disease Control report on STDs and AIDS cited earlier made two references to “partner violence” as a serious psychosocial health problem of homosexuals.

Homosexual activists David Island, Ph.D. and Patrick Letellier, M.A., have written a lengthy book on homosexual domestic violence, *Men Who Beat the Men Who Love Them*, and there are a growing number of websites including the Gay Men’s Domestic Violence Project (GMDVP) and Gay and Lesbian Resources (GLR) managed by Richard Niolon, Ph.D. that are devoted to the problem.¹¹¹

Dr. Niolon reported that during the first year (1987) that the San Francisco Police Department began to collect statistics on homosexual and lesbian domestic violence (sometimes referred to as “mutual combat”), no less than 100 calls a month were received despite the fact that such cases are systematically underreported.¹¹² Anywhere between 12% to 39% of homosexual partnerships involve domestic battering, Niolon said.¹¹³ Factors listed by Niolon that are commonly associated with homosexual domestic violence include “substance abuse,” “gender responsibilities” conflicts, “cognitive and social isolation,” “religious discrimination,” and the absence

of familial support.¹¹⁴

Island and Letellier who consider the problem of homosexual male domestic violence third only to AIDS and substance abuse, estimate that approximately 500,000 gay men per year are battered by violent partners.¹¹⁵ They confirmed that the subject is a “taboo topic” largely ignored by public health authorities and physicians and avoided by the Homosexual Collective because “if widely known, it would merely fuel the fires of antigay discrimination from the heterosexual world.”¹¹⁶

In addition to physical abuse, the abusive partner may inflict emotional or psychological harm on his partner by the use of insulting, shaming and humiliating language and remarks, threats to harm his partner’s pets or children, or he might threat to “out” his partner to family, employers and others.

In 1999, the GMDVP initiated a “He Loves Me Not” anti-abuse ad campaign in the “gay” press to highlight the seriousness of homosexual partner violence. The organization’s second annual survey of over 2,000 men at Boston Pride ’97 found that one in four gay men have experienced domestic violence.¹¹⁷ The GMDVP reported that the male victim of such abuse has a difficult time separating from a violent partner since many of his resources, that is, money, housing, transportation, and support structures, may be eroded by the abusive relationship.

The GMDVP web site includes two stories of survivors of “gay” sexual violence.

Twenty-two year old “Dennis” experienced systematic beatings and sexual abuse from his “lover” Alex over a period of years that resulted in broken ribs, a broken jaw, a ruptured spleen, torn intestines, and life-threatening internal bleeding. Dennis said that despite his 82 days of accumulated hospital time, never once was he asked by his attending physician if he were a victim of domestic violence.¹¹⁸

“Curt” said his destructive relationship with Gary, a drug and alcohol abuser, lasted three and a half years during which time he was subject to violent physical attacks, attempted rape, and a series of death threats. Curt only felt safe telling his story after Gary had killed himself by hanging.¹¹⁹

Drug Use and Abuse and Other Criminal Attractions

Urban “gay” life in the United States is closely connected to the activity of the criminal underworld—illegal drugs, pornography, male prostitution,

blackmail, robbery, rape, murder, homicides and suicides. As Colin Wilson has observed, homosexuality is an anti-social act. "The homosexual is attracted to crime because it is yet another area of the 'forbidden,'" he explained.¹²⁰

Erik Holland was correct when he observed, "If a drug is out there, male homosexuals use it."¹²¹

AIDS activist Larry Kramer, author of the mordant satire-comedy *Faggots*, had his alter-ego Fred Lemish utter practically the same words, "You name it, somebody's on it."¹²²

Alcohol, a depressant, has traditionally been the homosexual's number one drug of choice, followed closely by chemical inhalants or "poppers" such as amyl nitrite, and butyl nitrite (an illegal substance) that increase blood circulation and induce tachycardia, giving the user the illusion of prolonged and more pleasurable orgasm.¹²³ Cocaine* ("coke" or "crack"), heroin, marijuana, mescaline, hashish, methadone* crystal methamphetamine* ("speed"), PCP (Phencyclidine or "angel dust"), lysergic acid diethylamide (LSD), MDMA (Ecstasy)*, Gamma-Hydroxy Butyrate (GBH or Phantasy) are all popular "recreational" drugs used in the urban homosexual underworld both in the United States and abroad.¹²⁴

Polydrug use is the norm among homosexuals, that is, many homosexuals use more than one drug and they use them in combination with one another. One set of drugs is for socialization purposes at "Circuit Parties" and other "gay" social events.¹²⁵ Another grouping are "sex drugs" that are used to enhance sexual functioning. Nitrates, for example, relax the internal anal sphincter muscle to permit the insertion of a fist or two and other large objects into the anal canal. Finally, there are drugs used to "come down" such as Quaaludes, Librium and Valium to reduce anxiety, and promote sleep. Drugs can be inhaled, swallowed, smoked, injected, or placed in the anal cavity like a suppository.¹²⁶

In the homosexual life, community drug taking is largely a social event that one does with friends or sex partners. Information on drug use comes from a variety of sources including friendship and user networks, the "gay" press, and personal experience.

Habituated drug use takes its toll on the human body and contributes to the health woes of homosexuals and their already beleaguered immune system. Also illegal drug use is a principal factor in the arrest of homosexuals during

police raids of “gay” bars.

Homosexual Pornography

Like drugs, the use of homosexual pornography is a normalized feature of “gay” life.

Since World War II and the mass migration of homosexuals to key port cities in the United States, there has been an increased market for “beefcake” or “meatrack” productions, euphemisms for hard-core porn in the trade.¹²⁷

Today, same-sex porn is the fastest growing market in the multi-billion dollar “adult entertainment” industry with links to organized crime.¹²⁸

Gay men’s porn (gmporn) serves important functions both in the lives of the homosexual and for the Homosexual Collective.

According to John R. Burger, author of *One-Handed Histories* and an aficionado of “gay” male performance genres, gay sex via gay porn abets the deconstruction of heterosexual norms.¹²⁹ His opinion concurs with that of Rueda who has stressed the important role that homosexual pornography “in all its manifestations” has played in the transformation of contemporary sexual mores and practices and “the corruption of society, the family and the individual in the unrestricted pursuit of pleasure”¹³⁰

According to Burger, the once “highly privatized (and marginalized)” sexual experience of gay men has permeated “the American public’s consciousness via the mass dissemination and availability of gay porn,” which can be found at the local video outlet.¹³¹

Today there are very few “gay” bars anywhere in the world without a screen showing gmporn in the background. In the United States and abroad, leading homosexual activists like Britain’s Peter Tatchell have been at the forefront of challenging “repressive” anti-pornography laws. According to Tatchell, such laws censor “sexual imagery” and seek to impose a “sex-hating, puritanical dogma of orthodox morality” on homosexuals and nonhomosexuals alike.¹³²

Although gmporn does not normally “mobilize gays for overt political action,” said Burger, it does “make a political statement” and serves “a dimension of political practice” by subliminally promoting a sense of political awareness and increased political aggressiveness in gay male viewers.¹³³ Gmporn can stimulate “potent political action against the oppression of the patriarchy,” Burger asserted, for “each jack-off to gmporn is a political statement.”¹³⁴

Modern gmporn film, Burger insisted, also serves as a form of “historiography” and helps to record and demonstrate gay sexual practices, culture, social life, fashion and ideology, while at the same time rewriting American history.¹³⁵ It is also instrumental in constructing new erotic trends in gay practices, he says.¹³⁶

Obviously, the Homosexual Collective, including its lesbian cohort, has no problem with pornography since its own raison for existence is maximizing erotic pleasure.¹³⁷

As for the individual homosexual, Burger quotes from Richard Dyer’s essay “Male Gay Porn: Coming to Terms” that homosexual porn shows that “homosexual acts are good not perverse as society suggests” and “makes life bearable for millions of gay men.”¹³⁸

Gmporn is an indispensable tool for autoerotic use and the inducement of same-sex masturbatory fantasies for male homosexuals. It also plays a special role in the seduction process of homosexual pederasts who use homosexual (and sometimes heterosexual) pornographic materials in combination with alcohol and drugs to desensitize their intended young victims and arouse their sexual curiosity and excitement.

Homo Porn Hyper-Masculine Not “Gay”

In the commercial gmporn industry, the term “gay porn” is somewhat of an anachronism since the universal image of the ideal quality of a male porn star in same-sex films is “hyper-masculinity” not “gayness.”

Pornography aimed at bisexual and gay men is very specific about male body type. “Gay male fantasies do not allow room for out-of-shape bodies, small penises, or ugly faces,” Edisol W. Dotson, author of *Behold the Man — The Hype and Selling of Male Beauty in Media and Culture*, has noted.¹³⁹ The idealized sex partner in gmporn is “the young, white mesomorph,” he said.¹⁴⁰

Body-shaved gmporn does not teach homosexuals how to *have* sex says Dotson, “but rather *what type of men* with whom they should be having sex and also what gay men must do to their bodies to be considered sexy.”¹⁴¹

As noted by Burger, gmporn rarely manifests “qualities of feminization.”¹⁴² Since the 1990s, he said, the trend in homosexual porn is to “minimize narrative and maximize sexual performance.”¹⁴³ “The marketable erotic image for gmporn is masculine, more than that, it is hyper-masculine,” Burger reported. The male gay porn star is very “sexually competent,” he

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said.¹⁴⁴ There are some drag films that have been produced for “comic relief,” he adds, but “the drag scene ...is just a sexual gimmick since these drag queens are normally top men, that is, they retain their power and level of masculinity.”¹⁴⁵ As a whole, Burger asserted, effeminate “queers” have not been “embraced” by the gay porn industry, although this might change in the future as they make their alleged needs better known.¹⁴⁶

Homosexual porn, like heterosexual male porn, puts great-emphasis on dominant-submissive themes, especially gmporn of the sadomasochist/bondage/discipline genre.

In *The Sexual Outlaw*, homosexual writer John Rechy quoted a gay filmmaker, who told him, “Every porno flick, no matter how lyrically it deals with gay love, has to have at least one S&M scene to make it, even if the only way you can get it is to have two guys beating each other up in the neighboring room.”¹⁴⁷

Burger defended the sexual practices of leather folk by insisting that only “non-practitioners” consider these practices, that is, whipping, scourging, cuttings, electrical shock, and strangulation, as acts of violence.¹⁴⁸ These sexual retardates, he suggested, fail to appreciate the “cathartic, ecstatic, and spiritual” aspects of S&M and B&D consensual sex play and the concept that “erotic pain is the complimentary of erotic pleasure and one must explore both to achieve psycho-sexual liberation.”¹⁴⁹ Leather tribe films, Burger said, are “vital warehouses of gay male s/m cultural, psychical, historical, and practical knowledge.”¹⁵⁰ They are specific and highly charged examples of gay male popular memory which, once seen, are not quickly forgotten,” he acknowledged.¹⁵¹

On the negative side, Burger did mention that gmporn reflects the general prejudices of the Homosexual Collective at large, specifically racism and ageism. Blacks and other minorities are usually portrayed in a “pejorative way,” he said, and the cut-off age for most gay male porn stars is the mid-20s, the exception being leather films in which the dominant partner is traditionally an older man who possesses the skills and knowledge necessary to inflict pain and humiliation on his partner without harming him.¹⁵²

Since 1987, the gmporn industry has been forced to come to grips with AIDS and so-called “safe-sex” practices, including condom use during anal penetration and oral copulation. It also has had to protect its financial investment in its own stable of porn superstars that include both homosexual

and heterosexual men, Burger said.¹⁵³ In some cases, stand-ins, euphemistically referred to as “butt” or “penis” doubles, are hired for closeup of these sex acts. However, virtually all gmporn directors acknowledge that “safe-sex” practices diminish the erotic quality of their work, and therefore, there is pressure to minimize or totally ignore the dangers inherent in “unprotected” multi-partnered homosex, confided Burger.

A distressing aspect of visual and written homosexual pornography is the consistent glorification and romanticizing of male rape, usually of a younger man by an older, more experienced homosexual predator.¹⁵⁴ As Frank Browning wrote in *The Culture of Desire*, “A few minutes into almost any gay leather porn flick, one encounters the macho dudes who ‘beat’ their boys into submission, slapping them hard across the jaw and the ass, yanking a mouth to a mock-macho crotch, as the yanked-on one moans ‘Yeah Daddy, yeah.’”¹⁵⁵

Male Prostitution¹⁵⁶

Same-sex prostitution in 21st century America remains what it has always been, a form of institutionalized exploitation where older boys and young men sexually service older men.

Unlike the poorer nations of the world where most male prostitutes, now referred to as “sex workers,” are heterosexuals willing to perform homosexual acts for money, in the United States, the majority of male prostitutes are in fact homosexuals, although some try to avoid the label and/or pass themselves off as straight.¹⁵⁷

According to Donald J. West who conducted studies in London on male prostitution, given the high premium that their clients put on youth and good looks, the “career” of a male hustler is relatively short and he is most likely to get out of it sooner rather than later.¹⁵⁸ As a rule, male youth enter the sex market in their late teens, although there are some whose entry age is 14 or younger.¹⁵⁹ There are few working prostitutes after the age of 25, West said.¹⁶⁰ Their sole motivation is to make money to live, West said.

A pattern of family disruption that includes negative parental relationships, emotional deprivation, alcoholism, drug use, violence, and poverty, and abusive institutionalized care (orphanages, foster-care facilities) are two common denominators found in the background of young male street hustlers, West reported.¹⁶¹ In turn, an antisocial attitude of rebellion, drug use and petty crime by the homosexual-oriented youth contributed to friction

within his family prompting him to either run away or be incarcerated.¹⁶²

According to West, “homeless” and “rootless,” young males gravitate toward large urban regions with well-established “gay” populations and strong street-boy trades.¹⁶³ With poor educational backgrounds and no marketable employment skills, they soon find themselves turning to prostitution as a means of earning quick money in order to survive, he said.¹⁶⁴

Another important factor in terms of the direction and motivation of teens who turn to prostitution, including heterosexual youth, is a background of homosexual sex initiation and sex abuse at the hands of an older man including family members, male adults with whom they are acquainted, and strangers.

In the West study, most street hustlers reported that their *first* sexual experience was a homosexual one. Although the circumstances of their sexual initiation varies widely, a significant number of young hustlers have reported incidents of sex abuse in institutionalized settings such as jail, group homes and industrial schools for delinquent boys, orphanages, foster homes and boarding schools. Virtually all these incidents were successfully concealed by the perpetrators and went unreported and unprosecuted, said West.¹⁶⁵

In cases involving non-violent sexual seduction of homosexual youth, there is a tendency for these young men to view the incident in a more positive way given their homosexual “orientation,” even though under the law sex with minors by an adult is a criminal offense, West noted.¹⁶⁶

West also pointed out that, as a rule, unlike female prostitutes, male street “sex workers” do not have pimps. They work alone in designated “cruising” areas of the city—some as rough trade from lower class backgrounds who dress in leather and prefer sexual domination, and others as young “queens” who wear make-up and employ effeminate gestures and employ a camp lexicon. Details of sexual transactions with strangers include an agreement on acts to be performed. Place and price are negotiated on the spot or at a nearby “gay” bar. Some rough-traders or “fag workers” refuse to play the passive role and be penetrated, and almost all balk at bondage, fisting and urinating or defecating on clients, reported West.¹⁶⁷

If a young male prostitute is unusually handsome or intelligent and charming and physically well-endowed, West said, he may advance up the social and economic ladder to the status of a “rent” or “trophy” boy to a

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wealthy patron. Some gain this lucrative position through ads placed in “gay” newspapers and publications and others by pure chance. Their clients or “sponsors,” as they are euphemistically referred to, are generally well-off middle-aged and older homosexuals seeking sex and companionship and an opportunity to live vicariously through their younger partners. In return, the young man can expect plenty of hard, cold cash plus a plethora of perks including expensive entertainment, cars, gifts, and vacations.¹⁶⁸

One of the most infamous trophy boys of modern times was accused killer Andrew Cunanan (aka Andrew DeSilva), a well-known “gay” gigolo, who catered to the sexual appetites of wealthy homosexual professionals in the San Diego area including members of a closeted “gay” fraternity of old men known as Gamma MU.¹⁶⁹

In the summer of 1997, Cunanan went on a three-month cross country killing spree that claimed the lives of six men including his ex-lover David Madson (“the only person in the world he had ever really loved”), openly “gay” Italian fashion designer Gianni Versace, and himself.¹⁷⁰ During and after the Cunanan murders, the Miami “gay” community publicly disavowed Andrew as not being “one of us.”¹⁷¹ The sad fact is—he was.

In addition to these amateur and semi-professional male prostitutes are those who are hired to work a regular paid schedule in homosexual brothels or for male “escort” or “modeling” agencies.

Occupational Hazards of Male Hustlers

Bedding strangers is a dangerous occupation, more so for the youthful male hustler and his adult client than for female prostitutes, West reported.¹⁷² There is always the fear for his personal safety and health, of confrontation with the law for loitering or soliciting, and of not generating enough money to pay for food and other basic living essentials.

The contraction of life-threatening AIDS/HIV and hepatitis is a primary and ongoing concern, especially since older adult homosexuals are more likely to engage in high-risk behaviors such as anal copulation and S&M/B&D practices with young prostitutes than with their regular partners. The high rate of alcoholism and illegal drug use among male sex workers further compromises their welfare.

The murder of male prostitutes by their clients following hassles over payment or disagreements over sexual services to be performed, and vice versa, the murder and robbery of clients or “punters” by rough trade, is not

uncommon.

For example, the famous Italian poet and master film-maker Pier Paolo Pasolini, 53, darling of the Left, was murdered in November 1975 by a handsome 17-year-old pick-up from the lower classes, Giuseppe Pelosi, nicknamed “Pino.”¹⁷³ The two men got into a violent struggle when Pasolini fellated Pino, then insisted on performing anal sex on the youth. Pino refused. He beat up Pasolini and then ran him over with a car. At Pelosi’s trial, it was claimed that he had been warned about Pasolini’s penchant for sodomy, but Pino said Pasolini’s celebrity status and his fast cars attracted him.¹⁷⁴ Because of his youth, and because of Pasolini’s reputation for violent sex, Pino received a light sentence of just over ten years. He was released in July 1983.¹⁷⁵

Some young prostitutes become the victims of gang rape. Others may fall victim to serial killers like John Wayne Gacy, himself a homosexual, who tortured, mutilated and murdered over 33 boys and young men and who looked upon “rent boys” as “greedy little bastards, who have to be outsmarted in a game of wits.”¹⁷⁶ Another notorious homosexual murderer, Jeffrey Dahmer, solicited, tortured, mutilated, strangled, and cannibalized at least 17 young homosexuals and heterosexual youth over a period of 13 years before police arrested him on July 22, 1991.¹⁷⁷

Although the average street hustler is generally unequipped to chance blackmail, this is not true of the ex-trophy boy who is capable of successfully extorting money from wealthy or celebrity sponsors who do not wish to be outed. Large blackmail rings of homosexual men have been uncovered in large cities such as New York City and Washington, D.C. Karlen has estimated that somewhere between 10 to 15 percent of male homosexuals face the threat of blackmail during their lifetime.¹⁷⁸

Some Instructive Insights from *Lila’s House*

One of the most insightful of the pro-Gay & Lesbian Studies published by Haworth Press is Dr. Jacobo Schifter’s *Lila’s House* (1998).¹⁷⁹ The dilapidated male bordello known as Lila’s house, located in a working class section of San José, Costa Rica, was the subject of a six-month study in 1997 under the sponsorship of the Instituto Latinoamericano de Prevención y Educación en Salud (ILPES), an AIDS prevention program financed by the Netherlands.

The stated purpose of the ILPES field research project was to study the

attitudes, beliefs and knowledge of young male prostitutes and the implementation of an AIDS and substance abuse prevention program including the establishment of an alternative home for juvenile prostitutes that included educational and occupational opportunities. Since a number of the subjects involved in the study were minors, including boys as young as 13, and under-age pederasty/prostitution is illegal in Costa Rica, the activities of Schifter and his ILPES crew were conducted *sub rosa*.

Lila, the owner of the shanty brothel, was a well-known effeminate queen who had served time in prison. He made his living in semi-isolation from his disapproving neighbors as a pimp for local *cacheros*—young heterosexual boys and men who sell their bodies to homosexual adults, mainly older pederasts, for quick cash. Lila told the two sympathetic “gay” ILPES interviewers that his adoptive mother had made him into a sissy and that he was the victim of sex abuse at the hands of an older homosexual for many years before fleeing from his intolerable home situation at age 15.¹⁸⁰

Lila said he selected his young prostitutes, ages 10 to 20, solely on the basis of their physical attributes — good looks and large penises. “*Cacherismo* is a profession of extreme youth,” noted Schifter.¹⁸¹

Lila’s boys were all “naturally heterosexual” and virtually all had been sexually initiated, most by older women, prior to beginning life as a *cachero*.¹⁸² At the time of their recruitment, most were unaware of what was in store for them. Lila volunteered that their first sexual encounter with a man was usually a shock but was not “traumatic.”¹⁸³

Lila said he started them off easy with instruction on oral sex. At about the age of 14 they graduate to active sodomy.¹⁸⁴ Lila explained that sexual tourism and wealthy “gay” foreigners, mostly Americans, Canadians, and Europeans, had created a growing demand for HIV/AIDS free Costa Rican boys especially in large urban cities like San José and coastal resort towns.¹⁸⁵ Lila’s boys were not the poorest of the poor—most were from lower-middle-class families—some were students.

Lila’s House catered to a very specific clientele—older homosexual pederasts, native-born and foreign, mostly married, masculine in demeanor, discreet, rich or middle-class, and closeted. The majority of Lila’s customers favored boys between the ages of 10 to 15 who had no facial hair in the Greek tradition.¹⁸⁶ Some came to Lila’s because they are too old and unattractive to attract sex partners in any other way or because they preferred

private quarters to public places where they might be recognized. These *pagadores* (literally *payers*) as they were called, were usually considerate and undemanding, preferring fellatio to sodomy and were willing to be dominated sexually—ideal clients for the macho *cacheros*.

The least desirable customers were those who “stank” as if they were “rotting from the inside,” and young homosexual effeminates in their 20s who preferred clandestine affairs to the “gay” bar and bath scene and who insisted on being treated and penetrated like women by very masculine prostitutes.¹⁸⁷

A few of the younger homosexuals anally penetrated very young boys.¹⁸⁸

Most *cacheros* could not visualize themselves as ever having a paternalistic *pagador* relationship with these queens and some avoided them altogether as clients, said Schifter.

Theoretically, the *cacheros* who took part in the Schifter project lived by a fairly strict code of conduct and their lives were compartmentalized accordingly. In contrast to the *faggots and queers* they serviced, they perceived themselves as heterosexual males who were temporarily engaged in the business of male hustling solely for financial gain. In public life they played out the traditional Latin male role. According to Schifter, virtually all the *cacheros* had girl friends or wives who are the prime focus of their romantic love and erotic desires. For them, love is defined in rather traditional Latin and Catholic terms—love is sacrifice—what one is willing to do for the *other*. Sexual relationships with their female lovers are conducted *au natural*—no condoms, no kinky sex.¹⁸⁹ Most have fathered at least one child. Money earned by prostitution is seen as a means of bettering their lives and that of their families.

In their own eyes *cacheros* are worth more than homosexuals because they are *real* men, explained Schifter.¹⁹⁰ They dominate the sexual scene—they are masculine sexual robots—they penetrate. They are not in the market for male lovers. Indeed most admit they can’t even conceive how two men can actually “love” one another. “I don’t know what they can share if they’re the same—it’s not logical,” one young man told his “gay” interviewer.¹⁹¹ No kissing. No hugging. Romantic attachments are reserved for their women. *Cacheros* are emotionally detached from their customers. According to Schifter, they are not part of San Jose’s “gay community,” and avoid “gay institutions” like bars and baths.

As I have already noted, all these behaviors and sentiments *theoretically* provide the framework for the *ideal* world of *Cacherismo*. Unfortunately they

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do not necessarily pan out in the *real* world of male prostitution. The common spoilers are alcoholism, drugs and the threat of HIV/AIDS. As Schifter discovered, addiction to cocaine and/or crack was common among *cacheros*.¹⁹² For many, drugs absorbed much of the “dirty” money they earned and brought them into trouble with the law.¹⁹³ “Crack becomes your only God,” said one young prostitute.¹⁹⁴ Although all the *cacheros* that were interviewed appeared to be knowledgeable about “safer sex” practices and used condoms for sodomy (but generally not for fellatio), the threat of contracting AIDS and passing it or other venereal diseases to their female lovers or wives appeared to be a constant source of anxiety.¹⁹⁵

Becoming Habituated to Homosex

What becomes eminently clear from a reading of the Schifter study is that whatever the initial motivation or rationalization for becoming a *cachero*, all suffered from the experience.¹⁹⁶ All the young boys and men interviewed admitted that deep inside themselves they had changed for the worse—some in ways that they could not have imagined.

Leading a dual-life of machismo/male whore placed a constant strain on their psyche and emotions. Some young men said that their exposure to the violent and sadistic elements of homosexual domination, and the constant use of pornography used for sexual arousal had made them more cruel and aggressive in their sexual relations with women including their wives and girlfriends.¹⁹⁷ But by far, the greatest threat to their sense of identity and self-worth came from the gradual realization that they were becoming—like the customers they despised—habituated to homosexual practices.

Initially, virtually all of the young prostitutes said they fantasized that their customers were women, but this changed over time as the reality of homosex settled in and denial became more difficult.

Second, they found it harder not to feel *something* for the poor souls they were bugging especially some of the older *pagadores* with whom they had developed a special relationship.

Third, with the threat of AIDS, some of their customers insisted on playing the active role in sodomy, thus forcing the *cachero* to play the part of a woman—a violation of the cardinal rule of *Cacherismo*. The longer they prostituted themselves, the harder it became to maintain a clear dichotomy between heterosexual and homosexual behavior.¹⁹⁸ Some young men admitted to Schifter that they began to use their women as men.¹⁹⁹

Somewhat belatedly, many of the interviewees realized that vice *is* communicable and perversion can become an acquired taste. Some reported that they had become habituated to being fellated by their customers. Others said they had come to prefer the intense orgasm of active sodomy to natural heterosexual intercourse.

Since Costa Rican women are unwilling to perform fellatio or be anally penetrated by their boy friends or husbands, the young men said they had to depend on their clients or each other to provide for their newly acquired sexual tastes. In a few cases, some young men stopped having sex with women and began to attend homosexual orgies or they hooked up with older homosexuals and became their paramours. It appeared, however, that the majority of young prostitutes who had become addicted to homosex stopped short of actually identifying themselves as homosexual or “gay.”²⁰⁰

There is at least one valuable lesson to be learned from the Schifter study. It is that young men with normal heterosexual desires can, *in fact*, become habituated to homosexual practices and in some cases become “homosexual,” that is, develop a primary sexual desire directed at the same sex, or even become “gay,” that is, they can become part of the Homosexual Collective.

This phenomenon has been recognized by researchers like John Gagnon and William Simon who claim that when “new faces and new bodies” came on the scene and “older” boys retired, some originally heterosexual male prostitutes “will drift into a homosexual self-image and fall into conventional roles in the homosexual world ...thereby verifying the homosexual folklore that “this year’s trade is next year’s competition,”²⁰¹

Homosexuality, like any vice, can be learned and can spread. And, as we shall see, it can do so as quickly in a seminary or house of religious as in a run-down brothel in Costa Rica.²⁰²

Schifter Attacks Catholicism

Although the Schifter project was undertaken to learn more about the phenomenon of *Cacherismo* in Latin America, it also inadvertently provided some valuable insights into the anti-Catholic bias and prejudices of the ILPES staff who conducted the research.

Almost all of the young prostitutes at Lila’s brothel were either Roman Catholic or nominal Protestants. Some attended Mass and went to confession.²⁰³ All shared the belief that “prostitution was a sin,”—a sin

serious enough to send them directly to Hell, and that the money from prostitution was “dirty.”²⁰⁴ Clearly, whatever loss they had suffered, a sense of sin was not among them.

Apparently Schifter, a homosexual and his two interviewers, also homosexuals, found this situation intolerable and set out to relieve the young men of their bad consciences. Schifter blamed the failure of the *cacheros* to successfully integrate their sex work into their everyday lives and their dependency upon drugs on the Church and priests and other religious people who were hostile towards homosexuality in general and homosexual prostitution—a double vice—in particular.

A psycho-drama based on a new interpretation of Scripture was devised by Schifter and the ILPES team to help “free” the *cacheros* from their religious hang-ups and “biblical fetters,” and enhance their “selfesteem.”²⁰⁵

Part of the young prostitutes’ re-education consisted of a history lesson on the “virtues” of Greek pederasty and cult temple prostitution. They were told that Bible writers were ignorant of modern developments in theories about homosexuality.

The *cacheros* were then put through a visualization process using an allegory that substituted hair-styling for homosex. They were instructed to imagine that “people no longer feel pleasure in their genitals, but in their hair,” and the Bible and the God of the Old and New Testament eventually forbade hairstyling and condemned hairstylists to hell.”²⁰⁶ “Our aim,” said Schifter, “was to show the prostitutes that their job might be seen like any other if it were not for the long history of religious condemnation and negative attitudes toward sexuality.” The ILPES leader tried to convince the young men that there was no moral difference between a hairdresser who massages a scalp and a prostitute who massages another man’s genitals. Why was it immoral to give someone an orgasm while “going to war, killing, and plundering are not condemned by religion?” they asked.²⁰⁷

I suspect that Schifter and Co., were quite astonished when the young men reacted very strongly against the exercise calling it “blasphemous, irreverent, atheistic, and disrespectful.”²⁰⁸ They said that they believed God would forgive them when they left prostitution, and that they felt bad enough about their prostitution without adding blasphemy to their troubles.²⁰⁹

Lila tried to calm the situation by condemning corruption in the Church and criticized the Church for not selling all it possessed for the sake of the poor.

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But I suspect the highlight of Dr. Schifter's day was when one prostitute, who had apparently missed the entire point of the hair-dressing/homosex allegory exercise told the interviewers that he always knew God condemned hairstylists because they were all queens, and they were going to Hell ... and that's why he went to a barber instead!²¹⁰

Bringing a New Anti-Culture to Costa Rica

Cacheros, as I have already noted, have little contact with the Costa Rican urban "gay" community, that consists largely of foreign sex tourists from the United States and Canada, and so-called "sex-pats," expatriates who have retired to Costa Rica, the Switzerland of Central America, to take advantage of the nation's supply of HIV/AIDS-free young boys and men. Some appear willing to risk imprisonment from three to ten years for paying a minor (age 15 or under) for sexual services.

Although adult prostitution is legal in Costa Rica and homosexuality between consenting adults was decriminalized in the 1970s, homosexuality is still not socially acceptable, and the police are known to continue to harass homosexuals and transvestites in bars and public places where they are known to congregate. However, sexual tourism dollars has been instrumental in moving politicians and jurists to approve pro-homosexual legislation and promote social tolerance toward homosexuals, and local residents are loath to refuse to dismiss the large portion of tourist revenue that comes from foreign gays and lesbians.

In recent years, Costa Rica has become a prime travel location for homosexual pederasts and is featured on a number of websites promoting pederastic sex tourism.

According to Richard Stern, a former psychologist and chronicler of gay life in Costa Rica, "the gay scene in Costa Rica is...beginning to blossom." He cited the establishment of a number of gay bars, gay saunas (baths), gay and gay-friendly businesses and gay solicitation street and park areas as evidence of the homosexual community's positive contribution to life in Costa Rica.²¹¹

For example, Stern noted that the newest bathhouse in downtown San José, the Sauna Paris, based on a "chic" U.S. model, promotes "promiscuous, but safer, sex." When municipal officials tried to shut the bathhouse down as a hazard to public morality (and health) the courts ruled in favor of the sauna owner.

In 2001, public health officials announced that the largest percentage of HIV/AIDS cases in Costa Rica, some 60.5%, had been traced to man to man (homosexual) sexual contact.²¹²

Such is the “gay” community’s anti-cultural contribution to the nation of Costa Rica.

Let us return to the American scene.

In-house Murder and Homicide

Although, as we have seen, homosexual prostitution is tied to a multitude of other criminal activities, the majority of murders, homicides and suicides associated with urban homosexual living at all socio-economic levels occur within partnered relationships and among friends and acquaintances.

Both Jack Fritscher, biographer of Robert Mapplethorpe, and Victor Bockris who chronicled the life of Andy Warhol and the Warhol Factory have reported on the inordinate and frightening numbers of killings and self-inflicted deaths within both the Mapplethorpe and Warhol orbits.²¹³

Bockris wrote that Andy’s friend Freddie Herko from the Factory jumped naked out of a fifth story window to his death under the influence of LSD, to which Warhol was alleged to have responded that it was too bad that he did not get that on film.²¹⁴ Herko’s death was “one of a number of sensational deaths associated with Warhol,” said Bockris. Andy “released the evil or dark side. He gave permission for violence” he noted. “He loved to see other people dying. ...Andy was the angel of death taking young people through their shabby lives with drugs and weird sex. Andy just looked,” Bockris said.²¹⁵

Vernon J. Geberth, a former Lieutenant Commander and vice and forensic specialist with the New York City Police Department, in *Practical*

Homicide Investigation Tactics, Procedures, and Forensic Techniques, has documented the degree of violence, perversity and “overkill” that accompanies homosexual homicides. These murders, he said, reflect the fact that both parties involved in the emotional conflict are “biologically

engineered” sexual aggressors.²¹⁶ The bodies of victims of homosexual “lovers quarrels” frequently bear the marks of slashing and cuttings to the throat, chest and genitals that characterize the hair-trigger elements of “rage, anger, and resentment” that accompany such relationships, Geberth said.²¹⁷

He recalled one particular case of sexual mutilation in which one homosexual “lover” castrated his partner who had breast implants, for “fooling around”

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with another male.²¹⁸

“Homicides involving forced anal rape, like heterosexual sex crimes, can be extremely brutal where death occurs from the amount of force used to overcome the victim’s resistance, or the victim is killed to prevent identification,” stated Geberth.²¹⁹ “Many times when you observe a belt, strap or ligature around the neck of a male victim there has been forced anal sodomy,” Geberth said.²²⁰

Because of their “habits and haunts,” Geberth said, homosexuals represent a highly visible target population, especially for homosexual serial killers.”²²¹ These crimes that can involve “somasochistic torture, lust murders,” he reported, “may be carried out by a homosexual serial killer(s) who exclusively targets other male homosexual victims, or who attacks both heterosexual and homosexual victims, or by a male pederast who attacks young males and boys.”²²²

In addition to the well-publicized cases of John Wayne Gacy and Jeffrey Dahmer, the former NYPD officer cited the case of homosexual Robert Berdella who was interested in creating “sex slaves” and photographed both consensual and forced sex acts with young boys and men, six of whom he murdered. Berdella kept a detailed diary of all his victims, Geberth said.²²³

He also recalled the case of Larry Eyler who sadistically murdered 23 young men, prostitutes he had picked up while cruising “gay” urban areas of Illinois and Indiana between 1982–1984. Like Berdella, he photographed his victims in the commission of various S&M/B&D acts before killing them.²²⁴ Geberth noted that Eyler was caught when a fellow homosexual whose male lover had been stolen by Larry, notified authorities that Eyler might be the murderer they were looking for in connection with the killing of a 15-year-old hustler in Chicago. Eyler was convicted and sentenced to death, but he died of AIDS while in prison in March 1994.²²⁵

Geberth also mentioned the case of Walter Kelbach and Myron Lance, two aggressive homosexual “thrill killers” who selected only straight young men as victims and who anally raped and sadistically tortured their victims before killing them.²²⁶

According to Geberth, in the United States, the 37 known and documented cases of serial killers who were active homosexuals, took the lives of 280 male victims and were suspected of 755 murders.²²⁷ Table 2 in his criminal textbook indicated that of the 37 tried and convicted homosexual killers of

the 20th century, 12, that is over 30%, were homosexual pedophiles.²²⁸

“Homicides involving interpersonal violence, killings that involve forced anal and/or oral sodomy, lust murders, and other acts of sexual perversion, and robbery-homicide as well as the prolific killings of victims by homosexual serial murders is cause for concern by everyone in society,” Geberth concluded.²²⁹

Suicide and Self-inflicted Violence

As Anchell has so perceptively noted, “...when life sustaining sexual instincts are perverted, the death instincts take over.”²³⁰

Government and other official records on attempted and completed suicides including coroners’ reports and death certificates do not include separate statistics based on “sexual orientation.” Therefore, we do not have any nation-wide information on homosexual suicide rates, or direct linkage between homosexuality and suicidality, although the subject has been studied at length by a number of individual researchers with highly divergent conclusions.

We do know that men, primarily white males, are four more times likely to *commit* suicide than women, although women are three more times likely to *attempt* suicide. We also know that suicide is directly related to two specific factors: high risk and delinquent behaviors including substance abuse, and mental, physical and emotional illnesses especially clinical depression.²³¹

Therefore, while “sexual orientation” *per se* has not been proven to be a causal factor in suicide by self-identified homosexuals, high-risk and criminally-attendant homosexual behaviors and poor mental, physical and emotional health and hygiene can be linked to attempted and completed suicide including suicide pacts by homosexuals.²³²

A rate of 12%, three times higher than the general male population, has been given for homosexual (and bisexual) men who have *attempted* suicide.²³³

Interestingly, the reasons given most often by homosexuals themselves for attempting suicide are a love affair gone sour, conflict over sexual identity, loneliness and familial alienation, the contraction of AIDS or the loss of a partner due to AIDS. Conspicuously absent is “homophobia” as a reason for attempting suicide.

According to van den Aardweg, some homosexuals desire to act out the part of a “tragic hero.” “Their suicidal fantasies sometimes take the form of dramatic protests against others, the world, to show how they are mistreated,

misunderstood. ...Unconsciously, they want to wallow in self-pity,” he said.²³⁴

Some cases of self-inflicted violence and death have been linked to the dangerous S&M practice of autoerotic asphyxiophilia or hypoxiphilia in which the homosexual deprives himself of oxygen while masturbating or engaging in sex. A noose or plastic bag is used to temporarily decrease the amount of oxygenated blood flowing to the brain.²³⁵

Summary on Homosexual Behaviors

There are some important observations that I believe should accompany the above examination and discussion of homosexual behaviors before exploring the specific form of the homosexual pederast.

First, while acknowledging that a person is *more* than his sexuality and has *primacy* over his sexuality and the form or expression that it takes, nevertheless, we cannot underestimate the degree to which homosexuality, like all true perversions, involves the whole of the personality.”²³⁶ The problem with homosexuality is not *just* a wrong choice of love object, but a problem of an arrested *personality*. Thus a person is always *more* than his perversion, but never *less*.

Second, as Nigro has stated and restated, there are “well documented cognitive differences between sexually normal men and women and homosexuals outside the common behavioral manifestations of homosexuality.”²³⁷ “The major criteria of cognitive defect is found in the occurrences of ipsedixitism, i.e., impudent compartmentalized thinking such that truth and reality are excluded: I say it, therefore it is so,” stated Nigro.²³⁸ The “gay” man lives in a fantasyland. He can begin to come to understand and conquer his perversion, when he comes to grips with reality, Nigro concluded.²³⁹

Third, as Rosen has stated, “...perversions, including homosexuality, relate to complex defense systems dealing with the unconscious conflicts of infantile sexuality, gender identity, and object relationships, especially the separation-individuation experiences and transitional object fixations.”²⁴⁰

The two key words are “unconscious,” and “conflict”—meaning that much of a homosexual’s behavior is unconsciously motivated and compulsive in nature, but at the same time the homosexual feels a degree of conflict indicating that he still recognizes that he has choices, however difficult, with regard to his behavior.²⁴¹

Dr. Adam Limentain of London's Portman Clinic has reported in his study of different types of homosexualities that "...homosexuality can be repressed, sublimated, fantasized" or "made manifest, at which point all defensive barriers against acting out of deviant impulses have broken down."²⁴²

The good news is that not all men with homosexual feelings and desires act upon them and not all men with homosexual feelings and desires become part of the Homosexual Collective.

Some seek out spiritual and psychiatric and medical help and are "loved to wellness."²⁴³ They may go on to marry and raise a family. They may choose to live a celibate life in the single state. And if they are lucky, somewhere along the road of life, these men discover one of the ageless truths of Christianity as bespoken by Saint Augustine, that, to serve God is perfect freedom.²⁴⁴

Notes

1 See Wakeling, 3. The author defines deviant sexual behavior as "sexual activity or fantasy directed toward orgasm other than genital intercourse with a willing partner of the opposite sex of similar maturity, persistently recurrent, not merely a substitute for preferred behavior made difficult by the immediate environment and contrary to the generally accepted norm of sexual behavior in the community."

2 Bieber, 188.

3 Ibid.

4 Barnhouse, 54.

5 Bergler, 163.

6 Bergler, 43.

7 Bieber, 208, 218.

8 Ibid., 210.

9 Bergler, 18.

10 Ibid., 277.

11 Ibid.

12 See John M. Clum, *Something for the Boys: Musical Theater and Gay Culture* (New York: St. Martin Press, 1999).

13 Richard Ginder, *Binding with Briars: Sex and Sin in the Catholic Church* (Hall Englewood Cliffs, N.J.: Prentice Hall, 1975), 134.

14 Blachford, 189.

15 Ibid., 193.

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16 Rueda, 277.

17 John R. Burger, *One-Handed Histories: The Erotic Politics of Gay Male Video Pornography* (New York: Haworth Press, 1995), 67.

18 See Erik Holland, "Bondage/Discipline (B&D) and Sadomasochism (S&M) at <http://www.amazinginfoonhomosexuals.com/sadomasochism.htm>.

19 See Dignity/USA website at <http://www.dignityusa.org/whatis.html> and the San Francisco branch of Defenders at www.sfdefenders.org.

20 Fritscher, *Jacked—The Best of Jack Fritscher* (Los Angeles: Alyson books, 2002), vii.

21 Fritscher, *Mapplethorpe Assault*, 118.

22 Ibid., 275. *The Advocate* is a well-known homosexual magazine. See <http://www.advocate.com/index.asp>.

23 Ibid., 283.

24 Bergler, 161.

25 Ibid.

26 See Tom Moon, "A Vipassana Romance," in *Gay Men at Midlife—Age Before Beauty*, ed. Alan L. Ellis, Ph.D., (New York: Harrington Park Press, 2001), 8. In his late 40s, after a disastrous five-year affair with a younger ex-Marine, Moon took up Vipassana meditation and yoga. He is currently a practicing psychotherapist and gives lectures and workshops to other homosexuals on sex and spirituality.

27 Ibid.

28 Ibid.

29 Van den Aardweg, *Battle for Normality*, 70.

30 West and de Villiers, 98.

31 Lawrence J. Hatterer, M.D., *The Pleasure Addicts —The Addictive Process — Food, Sex, Drugs, Alcohol, Work and More* (London: A.S. Barnes and Company, 1980), 31.

32 Ibid.

33 Stearn, 258.

34 For reference to "wheel-chair" set among older homosexuals see Wizard's Gay Slang Dictionary at <http://www.hurricane.net/%7Ewizard/19w.html>. 35 William H. Masters and Virginia E. Johnson, *Homosexuality in Perspective* (Boston: Little Brown and Co., 1979), 264.

36 See Alfred Lees and Ronald Nelson, eds., *Longtime Companions — Autobiographies of Gay Male Fidelity* (New York: Haworth Press, 1999) for various accounts of extended (not monogamous) homosexual relationships.

Interestingly, a number of contributors referred to their special relationships with their pets, usually a cat or dog, which took on an even more significant role when a partner died. Also, there was a tendency for partners to refer to their extra-curricular sexual affairs (“outside intrigues” and “external affairs”) in rather negative tones. In *The Male Couple—How Relationships Develop* (N.J.: Prentice-Hall, Inc., 1984) male partners, Matt David P. McWhirter, M.D., and Andrew M. Mattison, M.S.W., Ph.D., state that, “Sexual exclusivity” among the male homosexual partners that they interviewed, “is infrequent, yet their expectation of fidelity is high.” They said that “fidelity is not defined in terms of sexual behavior but rather by their emotional commitment to each other.” Of all the couples in the study with more than a five-year relationship, provisions had been made for “outside sexual activity in their relationship.”

37 See Monika Kehoe, Ph.D., “Loneliness and the Aging Homosexual: Is Pet Therapy an Answer?” in *Gay Midlife and Maturity*, ed. John Alan Lee, Ph.D. (New York: The Haworth Press, 1991), 137–141.

38 Ralph Schaffer, “Will You Still Need Me When I’m 64?” in *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland (San Francisco: Gay Sunshine Press, 1991), 235. Schaffer, in fact, did not quit Gay Liberation. In 1972, one year after Schaffer had written the article on aging, he was murdered by an unknown assailant while working at Los Angeles’ Gaywill Funky Shoppe, an adjunct of the Gay Community Services Center.

39 Ibid., 235–236.

40 Lee, *Gay Midlife*, 81.

41 Ibid., 80. Margaret Cruikshank who contributed an essay to Lee’s *Gay Midlife and Maturity*, said that Lee was astonished to see contentment in old age, “after a lifetime of deceptions,” i.e., by gay men pretending to be heterosexual.”

42 Ibid.

43 Information on homosexual practices is a composite of same-sex behaviors taken from a number of texts and websites including “All You Want to Know About Gay Sex” at <http://www.q.co.za/homosaurus/a.htm>.

44 Nigro, 76.

45 Anchell, 5.

46 Vernon H. Geberth, M.S., M.P.S., B.B.A., FBINA., *Practical Homicide Investigation—Tactics, Procedures, and Forensic Techniques*, 3rd ed. (Boca

Raton, Fla.: CRC Press, 1996), 463.

47 See James H. Jones, *Alfred C. Kinsey—A Public/Private Life* (New York: W. W. Norton, 1997).

48 Bieber, 64.

49 Geberth, 461–462. See also Rueda, 38.

50 Rueda, 31.

51 Geberth, 453. The author provides a complete list of standard color codex for homosexual handkerchiefs.

52 Van den Aardweg, *Battle for Normality*, 127–128.

53 Ibid., 64.

54 Ibid., 127.

55 Rueda, 31.

56 See Randy Shilts, *And the Band Played On—Politics, People, and the AIDS Epidemic* (New York: St. Martin's Press, 1987) for a complete analysis of diseases associated with homosexual activity.

57 Ginder, 142.

58 Herbert Ratner, M.D., “Semen and AIDS,” *Child and Family*, 20:179–184, 1988, 20:275–282, 1988, 21:90–96, 1990 and 21:170–172, 1993. 59 Ibid.

60 Ibid.

61 The USDHHS/CDC report “New CDC Studies Shed Light on Factors Underlying High HIV Infection Rates Among Gay and Bisexual Men,” July 9, 2002 is available online at URL:

<http://www.cdc.gov/od/oc/media/pressrel/r020710.htm>.

62 Ibid.

63 Ibid., 3.

64 In *Lawrence vs. Texas* (02–102) 41 S. W. 3d 349) the U.S. Supreme Court, beginning March 26, 2003, heard arguments involving an anti-sodomy law in Texas. Harvard-educated lawyer Glen Lavy issued an *amicus* brief on behalf of hundreds of Christian physicians in support of the Texas statute in which he affirmed the State has a legitimate public health interest in controlling and preventing STDs including AIDS. He affirmed that same-sex sodomy was linked to an increase in STDs and therefore the law prohibiting such activity was a valid one. See

<http://www.reclaimamerica.org/pages/NEWS/newspageprint.asp?story=1172>.

On June 26, 2003, the Supreme Court struck down the Texas anti-sodomy statute sodomy laws as unconstitutional and unenforceable. Justice Kennedy,

delivered the majority opinion of the Court, in which Justices Stevens, Souter, Ginsburg, and Breyer, joined. Justice O'Connor filed an opinion concurring in the judgment. Justice Scalia, filed a dissenting opinion, in which Justices Rehnquist and Thomas joined. The text of the decision is available online at

<http://supct.law.cornell.edu/supct/html/02-102.ZS.html>.

65 Rueda, 52–53. Also Karlen, 196. Karlen interviews Dr. Gerald Feigen, a proctologist [rectum and colon specialist].

66 Rueda, 53. “Alarming Increase in STDs in San Francisco,” United Press International, October 1, 1998 available at

<http://www.aegis.com/news/upi/1998/UP981002.html>. See also “Sexually Transmitted Diseases Rise Among Gay, Bisexual Men” at

<http://www.personalmd.com/news/n0913090032.shtml>.

67 Shilts, 15.

68 Rueda, 56, as reported by Lou Chibbaro, Jr., “Incidence of Rare Cancer is Rising: First D.C. Victim is Reported,” *Washington Blade*, 18 December 1981. 69 Ibid.

70 See AIDS timeline at <http://www.avert.org/historyi.htm> and

<http://www.aegis.com/topics/timeline/default.asp>.

71 Michael Pollak, Ph.D., *The Second Plague of Europe—AIDS Prevention and Sexual Transmission Among Men in Western Europe* (New York: Harrington Park Press, 1994), 82.

72 R. S. Hogg, S. A. Strathdee, K. J. Craib, M.V. O'Shaughnessy, J. S. Montaner and M.T. Schechter, “Modeling the impact of HIV disease on mortality in gay and bisexual men,” *International Journal of Epidemiology*, 26 (1997): 657–661. Complete text available from

<http://ije.oupjournals.org/cgi/content/abstract/26/3/657>.

73 See “Ask Dr. K.” at

<http://www.dph.sf.ca.us/sfcityclinic/drk/menshealth2.asp> “Dr. K” is Jeffrey Klausner, the director of the STD Prevention and Control Services at the San Francisco Department of Public Health. He has an AIDS practice at UCSF-San Francisco General Hospital.

74 Masters and Johnson, 212, 307. The authors' concept of “therapy” for male homosexual partners is seen in a case they cited in which one partner was nauseated by oral sex and the taste of semen. The young man was put through a number of “therapy” sessions to desensitize him to the taste of seminal fluid.

- 75 Ibid., 213, 218.
- 76 Ibid., 213.
- 77 Quoted in Wolfe, 187.
- 78 Ryan Lee, "Gay couples likely to try non-monogamy, study shows." Washington Blade.Com, 26 August 2003 at <http://www.washblade.com/2003/8-22/news/national/nonmonog.cfm>. See also Lawrence A. Kurdek, Ph.D., editor, *Social Services for Gay and Lesbian Couples* (New York: Haworth Press, 1994).
- 79 Ibid.
- 80 Bell and Weinberg, 251.
- 81 Fritscher, *Jacked*, 38.
- 82 Goss, *Jesus Acted Up*, 204.
- 83 Ibid.
- 84 Rueda, 35–38.
- 85 Shilts, 180, 304, 317.
- 86 Ibid., 154, 259.
- 87 See Humphreys, *Tearoom Trade*.
- 88 Thomas W. Laqueur, *Solitary Sex—A Cultural History of Masturbation* (New York: Zone Books, 2003), 81.
- 89 Pollak, 27.
- 90 Ibid., 28. See also Shilts, 305.
- 91 Laqueur, 82.
- 92 Fritscher, *Mapplethorpe*, 41.
- 93 Ibid.
- 94 Ibid., 40–41.
- 95 Ibid., 41.
- 96 Ibid.
- 97 Ibid.
- 98 Ibid., 43.
- 99 Ibid., 44–45.
- 100 Guimarães, 387.
- 101 John McNeill, "Homosexuality, Lesbianism, and the Future: The Creative Role of the Gay Community in Building a More Humane Society," *A Challenge to Love—Gay and Lesbian Catholics in the Church*, ed. Robert Nugent (New York: Crossroad, 1980), 58–59.
- 102 Delay, 130.
- 103 Bergler, 20. According to Bergler, there is a difference between the

homosexual's pseudo-aggression or neurotic aggression and normal male aggression. The latter is used in self-defense, against a real enemy; with no feelings of guilt; the degree of aggression in proportion to the provocation; it is designed to harm enemy; it waits till the enemy is vulnerable; it is not easily provoked; success is expected; and a disagreeable job done. In contrast said Bergler, "The pseudo-aggression of the homosexual is indiscriminate; the victim may be an innocent bystander; the enemy is only a fantasy; guilt follows; the homosexual gets satisfaction [masochistic pleasure] from defeat and humiliation; it is easily provoked; it is attended by some feeling of sadistic excitement later; and defeat is expected.

104 Bianca Cody Murphy, "Difference and Diversity: Gay and Lesbian Couples," *Social Services for Gay and Lesbian Couples*, ed. Lawrence A. Kurdek, Ph.D. (New York: Haworth Press, 1994), 16–17. Murphy made only one passing reference to homosexual domestic violence.

105 Bergler, 140.

106 Ibid., 187.

107 Ibid.

108 Ibid., 70.

109 Ginder, 19.

110 Ibid.

111 David Island and Patrick Letellier, *Men Who Beat the Men Who Love Them* (New York: Harrington Park Press, 1991). Domestic Homosexual Violence websites include <http://www.gmdvp.org/pages/myth.html>; <http://www.psychpage.com/learning/library/gay/gayvio.html>; and <http://www.murdoch.edu.au/elaw/issues/v3n4/vickers.html>.

112 See Richard Niolon, Ph.D., "Domestic Violence in Gay and Lesbian Couples" from Gay and Lesbian Resources at <http://www.psychpage.com/learning/library/gay/gayvio.html>. Niolon includes some interesting footnotes. For example, he notes that some studies suggest that the rate of violence is higher in same-sex relationships than in heterosexual relationships. A 1985 study of 1109 lesbians by Gwat-Yong Lie and Sabrina Gentlewarrier reported that slightly more than half of the respondents indicated that a female partner had abused them. Niolon also reported on a 1990 study conducted by Coleman that involved 90 lesbians, 46.6% of whom had experienced repeated acts of violence. He also cited the Ristock study of 113 lesbians, 41% of whom said they had been abused in one or more relationships.

- 113 Ibid.
- 114 Ibid.
- 115 Island and Letellier, 14–15.
- 116 Ibid., 9–10.
- 117 See the GMDVP website at <http://www.gmdvp.org/pages/myth.html>. 118
Dennis' survivor's story is found at
<http://www.gmdvp.org/pages/dennis.html>.
- 119 Curt's survivor's story is found at
<http://www.gmdvp.org/pages/curt.html>. 120 Wilson, 70.
- 121 See Erik Holland, "Drug Use by Homosexuals" at
http://www.amazinginfoonhomosexuals.com/substance_use.htm. 122 Larry
Kramer, *Faggots* (New York: Plume Book, Penguin Group, 1978), 301. 123
Rueda, 31.
- 124 An * indicates that the drug is injectable.
- 125 Kramer, *Faggots*, 158. A character named Sado Douglas Sadownick
claims that in 1998 there are well-off upper middle class homosexuals who
paid good money to attend "Circuit Parties" in U.S. cities where "they can
take Ecstasy and dance twelve hours so they can lose their minds in flash,
cum and psychedelic reverie."
- 126 The introduction of drugs and liquor such as wine into the rectum carries
additional dangers as the rectal lining absorbs the substances at a much
higher rate than does the stomach and small bowel. See Erik Holland,
"Homosexuals and Fisting," at
<http://www.amazinginfoonhomosexuals.com/fisting.htm>.
- 127 See the "History of Gay Porn" at <http://www.room23.de/475.html>. 128
See Paul Lomartire, "The porn industry is a dirty business," *Palm Beach Post*
at <http://www.palmbeachpost.com>.
- 129 Burger, 100.
- 130 Rueda, 206.
- 131 Burger, 100.
- 132 Tatchell, "Making Gay Redundant."
- 133 Burger, 85.
- 134 Ibid., 105.
- 135 Ibid., 21.
- 136 Ibid., 22.
- 137 Rueda, 206–207.
- 138 Burger, 21.

- 139 Edisol W. Dotson, *Behold the Man—The Hype and Selling of Male Beauty in Media and Culture* (New York: Haworth Press, 1999), 90.
- 140 Ibid., 129.
- 141 Ibid., 131.
- 142 Burger, 73.
- 143 Ibid., 19.
- 144 Ibid., 73.
- 145 Ibid.
- 146 Ibid., 89.
- 147 John Rechy, *The Sexual Outlaw—A Documentary* (New York: Grove Press, 1977), 255.
- 148 Burger, 59.
- 149 Ibid., 61.
- 150 Ibid., 67.
- 151 Ibid.
- 152 Ibid., 53–58.
- 153 Ibid., 82. There are a variety of autobiographies by gmporn super stars, models and icons on the market. Works like Scott O’Hara’s *Autobiography: Rarely Pure and Never Simple* (New York: Haworth Press, 1999) and gay model James Kenneth Melson’s *The Golden Boy* (New York: Harrington Press, 1992) provide a unique view into the world of gay porn and modeling and the young men who inhabit it, as well as insights into the disturbed background of these young men. For example, Scott “Spunk” O’Hara, who died in 1998 at the age of 36 of AIDS-related complications, wrote that he “never saw any affection” between his parents and he couldn’t recall them ever touching him in an affectionate manner. A habitual masturbator in his youth, his first sexual experience occurred at the age of 15 at the hands of a handyman, age 28, who sodomized him. “A career and a lover,” O’Hara observed, were the two most popular options for “gay men over 40 (who) will never get laid again.” After his diagnosis of lymphoma of the spine, Scott continued to have sex with other “Positives.” He said that after he joined “gay liberation” he “swallowed the party line (hook, line and sinker)” and made himself into “a sex machine,” but not completely since he didn’t lose himself into drugs and parties (entirely).” O’Hara said that he never managed “to sustain a sexual interest in anyone for more than a couple of months,” and that he was never really interested in finding “a lover.”
- 154 See Fritscher, *Jacked*, “Cruising the Merchant Marines.”

155 Dotson, 133. See also Frank Browning, *The Culture of Desire: Paradox and Perversity in Gay Lives Today* (New York: Knopf Publishing Group, 1994). 156 This section is based largely on Donald West's study on male prostitution conducted in London in 1988 at the Day Centre for under-21 youth run by the Management Committee of Streetwise Youth. West and his assistant Buz de Villiers interviewed a sample of 50 young men, ages 16 to 25, who were street workers or hustlers and self-employed members of the sex business or industry in London. The interviews were carried out on a one-to-one basis in a private room and the information was found, in general, to be reliable. A case number identified each young man. To broaden the base of their original research, West and De Villiers later conducted a second supplementary study that included street boys who were not connected to the Centre. 157 Statement by Sean Haley, Director of Adolescent Services for JRI Health in Boston, an outreach program for male prostitutes to Sarah McNaught, "The Lost Boys," of the *Boston Phoenix* in October 23–30, 1997 issue available online at

stonphoenix.com/archive/features/97/10/23/PROSTITUTION_LOST_BOYS.html.

158 West and de Villiers, 138.

159 Ibid.

160 Ibid.

161 Ibid., 50. See also Bruce Freeman Department of Anthropology, University of Calgary, Canada, *Cross-cultural Studies of Male Sex-Workers: Exploring Gender Prostitution* at http://www.anth.ucalgary.ca/bfreeman/prost_paper.htm.

162 Ibid., 21.

163 See Herman Oosthuizen and Ellenor Preston-Whyteb, University of Natal, "Rent Boys: Male Street Prostitution in Durban at www.und.ac.za/und/indic/archives/crimr/issue13/ooest2.html. 164 Ibid., 53, 310.

165 Ibid. Case Study 022 reported by West involved the anal rape of a twelve-year-old boy by six prefects at night at a boarding school dormitory. The boy was gagged, group raped and left bleeding, but he was too scared to report the incident to either his parents or the authorities.

166 Ibid., 147.

167 Ibid., 151.

168 Ron Dohono, "'Rent Boys' a look at San Diego's 'silent subculture' of

sugar daddies and young male prostitutes and ‘trophy-boy’ Andrew Cunanan,” available from <http://www.sandiego-online.com/issues/october97/rent.stm>. 169 Ibid. See also Gary Indiana, *Three Month Fever—The Andrew Cunanan Story* (New York: HarperCollins, 1999). Andrew Cunanan, a former Catholic altar boy, was his parent’s favorite child. Spoiled and self-indulgent, he engaged in solitary masturbation and oral sex with his peers at school. By his late teens he was already a veteran cruiser on Polk Street. Indiana claimed Cunanan attended local “private piss parties,” “slave auctions” and “s/m” boutiques. He snorted amyl. He patronized gay bars, baths and brothels from coast to coast. He told his associates that he was married with children—a lie that enhanced his macho image. For a while Cunanan was a trophy for wealthy entrepreneur Norman Blachford. Another partner was architect David Madson, with whom he attempted an unsuccessful “master-slave” relationship and later murdered.

170 Ibid.

171 Indiana, 253. Cunanan met Versace in San Francisco a few years before the murder at a backstage opera party. The two men had briefly spoken and later went night-clubbing.

172 West and de Villiers, 34. They reported that male homosexual prostitutes experienced greater sex abuse by an adult male than female prostitutes experienced with their male clients.

173 Barth David Schwartz, *Pasolini Requiem* (New York: Vintage Books, Random House, 1992). Schwartz’s biography begins with Pasolini’s birth into a middle-class family in Bologna on March 5, 1922. His father was a military man from whom Pasolini remained estranged for most of his life. His mother Susanna Pasolini made Pasolini the center of her life and became her son’s only true love. When she died in 1981, she and Pasolini had matching tombstones separate from husband Carlo Alberto and brother Guidalberto. Schwartz remarked that, “Architecture has honestly, permanently rendered in death, the fissure that ran through the family in life.” Growing up, Schwartz said that Pasolini had at least two relatives who were homosexuals, and he himself soon developed a desire for young boys like himself. His life long obsession was for virginal peasant boys—masculine-type boys with dark hair who were willing “to sell their ass” for a few lire. Schwartz quoted Pasolini as saying, “I have an infinite hunger for love/for the love of bodies without souls.” When he was teaching in Friuli in 1949, Pasolini got a small group of

young boys, 16 and under, to masturbate with him. He was caught and charged with the corruption of the morals of minors. Later, he gained fame and fortune as the producer of the film *Salo, or the 120 days of Sodom*, a tribute to sadism and masochism, and the controversial film *The Gospel According to Matthew* which he dedicated to Pope John XXIII. Schwartz said his friends called Pasolini a mystical Catholic, renegade Marxist homosexual, but his critics called him “poet of the pigsty” [*poeta della porcata*]. In Italian, to be “a Pasolini” was synonymous with being “a fag,” “a pervert,” said Schwartz.

174 Ibid., 40.

175 Ibid., 678, 681, 685.

176 Gray, 265.

177 Geberth, 471.

178 Karlen, 611. English sources have verified the figure of 15 per cent. See D. A. Freeman, LL.M of Gray’s Inn, Barrister, Lecturer in Laws, University College, London, “The law and sexual deviation,” in *Sexual Deviance*, ed. Ismond Rosen (London: Oxford University Press, 1979), 414. 179 Dr. Jacobo Schifter, *Lila’s House* (New York: Haworth Press, 1998). 180 Ibid., 25.

There are different kinds of cacheros including older men who also prostitute themselves for money especially in areas of Costa Rica where there is a dearth of females such as on large plantations. Also, not all prostitutes are *cacheros*—some are homosexuals who seek out male sexual companionship and charge for the service.

181 Ibid., 36.

182 Ibid., 60.

183 Ibid., 105–106.

184 Ibid.

185 Ibid., 61.

186 Ibid., 36, 67.

187 Ibid., 73–74.

188 Ibid., 70.

189 Ibid., 67.

190 Ibid., 59.

191 Ibid., 60.

192 Ibid., 94–95.

193 Ibid., 113.

194 Ibid., 95.

- 196 Ibid., 113.
- 197 Ibid., 86–87.
- 198 Ibid., 112.
- 199 Ibid., 87.
- 200 Ibid., 87–88.
- 201 Gagnon and Simon 173
- 202 American candidates for the priesthood may be even more vulnerable to the seduction of homosexuality than the typical *cachero* since the latter’s initial sexual experience was with a woman, his initial sexual fantasies were about women, and he came from a culture that still considers homosexuality a sin and perversion.
- 203 Ibid., 36.
- 204 Ibid.
- 205 Ibid., 113.
- 206 Ibid., 115.
- 207 Ibid.
- 208 Ibid., 116.
- 209 Ibid.
- 210 Ibid., 117.
- 211 Richard Stern, “Gay Life and Democratic Process in Costa Rica,” available at <http://www.travelandtranscendence.com/g-costarica.html>.
- 212 Statistics source is from “HIV/AIDS in Costa Rica and USAID Involvement” at www.mvinstitute.org/r/t/curacadprog/docs/CR_AIDSEng.pdf.
- 213 See Fritscher, *Mapplethorpe* and Victor Bockris, *The Life and Death of Andy Warhol*, (New York: Batam Books, 1989). Bockris quoted Gary Indiana’s description of the Warhol Factory. “It was the Church of the unimaginable Penis. Andy was the father confessor, the kids were the sinners. The sanctity of the institution and its rituals was what was important, not personal salvation,” said Indiana.
- 214 Bockris, 156–157.
- 215 Ibid., 157.
- 216 Geberth, 454.
- 217 Ibid., 454–455.
- 218 Ibid., 468.
- 219 Ibid. 458, 461.
- 220 Ibid.

221 Ibid., 470.

222 Ibid., 466.

223 Ibid., 476.

224 Ibid., 480.

225 Ibid.

226 Ibid., 483.

227 Ibid., 468.

228 Ibid., 472–473.

230 Anchell, 11.

231 Other mental health disorders in addition to clinical depression include Panic attack syndromes, bipolar disorder, obsessive-compulsive disorders, eating disorders. See Erik Holland “Homosexuality and Mental Health Issues” at <http://www.amazinginfoonhomosexuals.com/psychiatry.htm>. See also Christopher J. Alexander, Ph.D., *Growth and Intimacy for Gay Men A Workbook* (New York: Haworth Press, 1997), 115, for information on eating disorders among homosexual men.

232 Lesbians are not immune from suicide. Readers may recall the unhappy case of Belgian nun Jeannine Deckers, aka Sister Luc—Gabrielle, aka Luc Dominique, aka Sour Sourire (“Sister Smile”) popularly known as “the Singing Nun,” who left her convent of the Sisters of Fichermont (today a Charismatic Renewal Centre) in October 1966 to pursue a singing career and an alleged lesbian relationship with Annie Pescher. Thoroughly politically radicalized, she wrote the song “Glory Be to God for The Golden Pill,” a hymn to the abortifacient birth control pill. In March 1985, the two women entered into a suicide pact and took a fatal dose of alcohol and barbiturates. Jeannine Deckers was 52 at the time of her death. Both women were accorded a side by side funeral in the Catholic Church and were buried in a single grave at Cheremont Cemetery in Wavre, Belgium.

233 See Bob Kellogg, “Experts Challenge Homosexual Suicide Study,” Focus on the Family, August 21, 2002 at <http://family.org/cforum/fnif/news/a0021868.cfm>. For one of the best documented analysis of attempted and actual suicide rates involving very young homosexual-orientated men see Peter LaBarbera, “The Gay Youth Suicide Myth,” at <http://www.clm.org/jhs/labarbera.html> and “Homosexuality and Suicide” by Erik Holland at <http://www.amazinginfoonhomosexuals.com/suicide.htm>. 234 Gerard van den Aardweg, Ph.D., “The Neuroticism of Homosexuality.” 235

See Erik Holland, Bondage/Discipline (B&D) and Sadomasochism (S&M) at <http://www.amazinginfoonhomosexuals.com/sadomasochism.htm> for a discussion of this practice.

236 Glasser, 296.

237 Nigro, 71–72.

238 Ibid., 72.

239 Ibid.

240 Rosen, 41.

241 Ibid., 43.

242 Adam Limentani, M.D., “Clinical types of homosexuality,” *Sexual Deviation*, 2nd ed., ed. Ismond Rosen, M.D. (London: Oxford University Press, 1979), 195.

243 Nigro, 75.

244 Saint Augustine (354–431) “Eternal God, who are the light of the minds that know you, the joy of the hearts that love you, and the strength of the wills that serve you: grant us so to know you that we may truly love you, and so to love you that we may fully serve you, Whom to serve is perfect freedom, in Jesus Christ our Lord.” From the Knights of Columbus website at <http://www.kofc.org/faith/cis/315/good7>.

Chapter 8

Pedophilia, Pederasty and Male Intergenerational Sex

Introduction

If, as Dr. Melvin Anshell has proposed, homosexuality represents a double deviancy in terms of its “sex object” and its “sexual aim,” then homosexual pedophilia and pederasty in which a child or adolescent of the same sex remains the primary “sex object,” represents a triple deviancy.

The terms pedophilia, (also paedophila) derived from the Greek *pais*, child, and *philia*, love for, was coined by Professor Richard von Krafft-Ebing to describe the condition in which an adult is erotically attracted to young children of the same or opposite sex.

Pederasty, derived from the Greek *paidēastes*, literally, a lover of boys is, of course, of more ancient tradition.

“Intergenerational intimacy,” on the other hand is a modern-day catchall phrase used by pro-pedophile/pederast/homosexual organizers to cover the broadest range of same-sex attraction from pedophilia and pederasty to homosexual prostitution with minors to consensual sex between two adult

homosexuals of divergent ages.¹

Pedophilia

Since the Victorian days of Krafft-Ebing, the clinical definition of pedophilia has been expanded and clarified to distinguish it from other types of sexual offenses against minors under the legal age of consent.

Krafft-Ebing, who introduced the concept of *paedophilia erotica* into medical and psychiatric literature in 1912, attributed the psychosexual perversion and morbid disposition to “‘acquired mental weakness,’ such as senile dementia, chronic alcoholism, paralysis, mental debility due to epilepsy, injuries to the head, apoplexy, and syphilis.”² During the 1920s, the idea that the child violator was not of sound mind was a commonly held belief. However, later studies have shown that the pedophilic offender rarely suffers from psychotic mental illness or mental deficiency.³

The Austrian psychiatrist and psychologist Dr. Alfred Adler claimed pedophilia was “a tendency and practice provoked by the subject’s own fears of his sexual partner.”⁴

For Freud and his disciples, pedophilia, was simply another form of sexual perversion stemming from an unresolved Oedipus complex.⁵ In the mid-1940s, the sexologist Alfred E. Kinsey attempted to redefine pedophilia as simply another sexual “orientation” (like homosexuality), rather than a sexual perversion and a criminally prosecutable offense.⁶ Kinsey’s promotion of children as “sexual beings,” and pedophilia as a virtually harmless if not positively beneficial experience for children, was hailed by proponents of adult-child sex as nothing short of “visionary.”⁷

Intended to soften the underbelly of public and legal opposition to adultchild sex including homosexual pedophilia and pederasty, Kinsey’s scientific “musings” were later absorbed into the ideological framework of school-based pro-homosexual organizations such as the Sex Education and Information Council of the United States and the National Conference of Catholic Bishops/United States Catholic Conference Family Life Bureau.⁸ By the late 1950s, psychiatric literature on sexual perversions began to reflect a greater interest in both same-sex pedophilia and pederastic practices.

Interestingly, in their 1958 textbook *Modern Clinical Psychiatry*, Drs. Arthur P. Noyes and Lawrence C. Kolb viewed pedophilia as a variant of homosexuality and made no reference to heterosexual pedophilia.⁹

The 1959 edition of *American Handbook of Psychiatry* provided a very brief

and perfunctory notation on the pedophile as one who “...may be homosexual, heterosexual or both in his choice of objects, and theoretically his activity can take almost any forms characteristic of heterosexual or homosexual activity with an adult partner.”¹⁰

With the publication in 1964 of *Pedophilia and Exhibitionism* by a team of specialists from the Forensic Clinic of the Toronto Psychiatric Hospital and Department of Psychiatry at the University of Toronto, we can see a concerted effort to better define, differentiate and categorize the different *types* of pedophilia so as to provide a more effective basis for the assessment and treatment of the disorder by the medical community and the courts.¹¹

Currently, the *Diagnostic and Statistical Manual of Mental Disorders (DSM IV—Text Revised, 2000)* Section 302.2 published by the American Psychiatric Association defines clinical pedophilia as a primary sexual attraction by a person 16 years or older (with a five year age differential between the pedophile and the child) and of at least six months duration, that is marked by “recurrent, intense sexually arousing fantasies, sexual urges, or behaviors involving sexual activity with a prepubescent child or children (generally age 13 years or younger).”¹²

The causes of clinical pedophilia remain undetermined although there appears, in some cases, to be a connection between child molesters who were themselves victims of sexual abuse as children and their victims whose ages correspond to the ages of the perpetrators at the time of their assault.¹³

Although, in the public mind, the term “child molester” is synonymous with “pedophile,” it is important to remember that many adults convicted for sexual crimes against children do not meet the *DSM* definition of clinical pedophilia.

Part of the difficulty in defining pedophilia stems from the fact that the word “child” can be used to describe a boy or girl who has not yet entered puberty as well as a minor who has reached or passed puberty but has not reached the age of consent and is still considered a minor under the law.¹⁴

There are child sex offenders who meet none of the APA criteria for pedophilia, but who have committed indecent assault and rape even murder of young children simply because the child was unfortunate enough to be at the wrong location at the wrong time. As Eric Leberg, author of *Understanding Child Molesters* has pointed out, sexual molesters may have “more than one preferred sexual outlet” and “there are cases when a molester of adults switched to children when they were in his range of assault.”¹⁵

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There are also “situational” sex offenders whose primary sex attraction is normally directed at adult women not children, but who under extra-ordinary conditions of severe stress including the death or catastrophic illness of a spouse may act out his immature sexual impulses with a child including a daughter (incest) or step-child.¹⁶

Also included in this grouping are prostitute users who have no special interest *per se* in children as sex objects, but who may wish to experiment with children or who are so morally and/or sexually indiscriminate that it doesn’t matter if their sex partner is 14 or 24 as long as she or he meets his sexual criteria.¹⁷

Although some pedophiles are alcoholic, alcoholism itself is rarely a cause of child molestation since, as Leberg has noted, successful seductions of children requires “much grooming and pre-planning in a sober state.”¹⁸ Alcohol, however, may lower inhibitions when the molester is ready to act, Leberg noted.

Pederasty

Pederasty, the most ancient form of homosexuality, has no clinical definition that is comparable to pedophilia, nevertheless its meaning is almost universally understood as same-sex activity between an adult male and a male adolescent.

In 1955, Dr. Bernard C. Glueck Jr., head of the psychiatric clinic at Sing Sing Prison in New York State in a report on the study and treatment of criminal sexual perverts, suggested the term *hebephilia*, literally the love of youth as opposed to children, be used as a clinical definition of pederasty.¹⁹ Later the term *ephebophilia*, i.e., male adult attraction for young postpubescent boys between the ages of 13 and 15 was introduced into professional literature. Recent literature on child prostitution uses “preferential child sex abuser” to describe men who prefer pubescent children as sex objects.²⁰ But none of these terms has gained popular acceptance.

So pederasty and pederast with their obvious connection to male homosexuality have continued to define same-sex relations of adult homosexuals with underage boys—from the onset of puberty to adulthood—a crime still, but a condition that is different in both its etiological and behavioral aspects from pedophilia.

One of the major contributions of the aforementioned 1964 Toronto pedophilia/exhibitionism study carried out by J. W. Mohr, R. E. Turner, and

Marian B. Jerry, was to compare case histories of convicted and self-admitted pedophiles whose victims were primarily little girls, with pederasts whose victims were primarily young boys at or about to enter puberty.

The investigators discovered that although there were similarities between the two groups of criminal offenders, there were significant differences that extended beyond the obvious fact of different gender preference. Subsequent research in the field of sexual offenses against children and youth over the last four decades has largely upheld most of these findings, a summary of which follows below.

The Etiology of Pedophilia and Pederasty Differ

The Toronto investigators chose a rather simple definition of pedophilia as “the expressed desire for immature sexual gratification with a prepubertal child.”²¹ The research subjects consisted of convicted sex offenders from the Toronto Forensic Clinic, (with supportive data from Kingston Penitentiary and the Ontario Reform Institution) and patients who were referred from local mental health agencies and community groups or had voluntarily submitted themselves for treatment.²²

While admitting it was difficult to make generalizations about sex offenders in general and pedophiles in particular, the researchers were able to arrive at some basic conclusions regarding pedophiles as a whole.

“The pedophile act,” the researchers said, “represents an arrested development in which the offender has never grown psychosexually beyond the immature prepubertal stage, or a regression or return to this stage due to certain stresses in adult life, or a modification of the sexual drive in old age.”²³

The age distribution of the convicted pedophiles in the study groups tended to cluster around peak periods of the life cycle, that is, puberty, mid-to-late 30s, and mid-to-late 50s—the largest aggregate being middle age, not, as popularly supposed, older men. Some of the offenders had been chronic pedophiles since their adolescence, while some older patients were first time offenders.²⁴

Typically the pedophile was a heterosexual male. His early family life appeared to be rather nondescript and utilitarian. He was married (or had an adult girlfriend) and had children of his own (including stepchildren). He appeared to be of normal intelligence and was conventional in his overt behavior and his religious beliefs. His occupation was gender-traditional as

was his recreation that included an interest in sports and other masculine hobbies.

His child victims were prepubescent girls from six to twelve years with peak ages between eight and ten years. His victim was more likely to be someone he knew such as a relative or a neighbor's child or a child of a casual acquaintance. On occasion the girl child was a stranger who presented the pedophile with an opportunity for abuse that was too inviting to be passed up. The site selected for the altercation was always a location without adult supervision such as the offender's home or his car or some out of the way place in a public facility such as a park.

The nature of the pedophile's sexual offenses reflected his desire for immature, generally non-coital sexual gratification that included fondling and being fondled and sometimes exposure of the genitals. Overt acts of violence such as rape or murder and deviant acts such as sadomasochism, fetishism and sodomy were atypical for the pedophile sex offender in the Toronto study. The research team also reported that pedophilia was sometimes accompanied by other paraphilias—most commonly exhibitionism [the second part of their study] and voyeurism.

In terms of treatment for the pedophile, the researchers concluded that, contrary to a widely held public opinion that the condition is untreatable, it can in fact be successfully treated especially for adolescent and first time offenders or where the sexual molestation involved a "situational" incident as described earlier. The key to effective treatment is the breaking of denial by exposing the cognitive distortions used by the pedophile to excuse his actions and the development of empathy with their victims.²⁵ He cannot achieve a balanced, functional emotional life unless he can identify his emotions accurately and understand their dysfunctions.²⁶

"The prognosis for sex offenders is generally good," said Professor Kenneth G. Gray, M.D., Q.C., in his foreword to the Canadian study, "but it is better for some categories of offenders than others." He noted that the recidivism rate varies with such factors as the type of offense, the nature of the act, and previous criminal record. "For example, the heterosexual pedophile who is a first time offender is not likely to repeat; *the outlook for the homosexual pedophile with a criminal record is much less favorable*," he concluded.²⁷ (emphasis added)

Pederasts—A Different Breed of Sexual Offender

In the Toronto study, the term “homosexual pedophile” was used to define same-sex activity between an adult homosexual and his victims, most of whom were just about to enter or were already in various stages of pubescent development.

The peak age of boy victims of homosexual pedophiles came between 12 and 15 years of age, that is, homosexual predators of young boys were starting (age wise) just about where heterosexual pedophiles were leaving off.

Also, the number of his victims increased right into puberty, resulting in a statistical overlap with adult homosexuality, that is, homosexual pedophiles have a wider age range of victims. In retrospect, it appears that the term *pederast* would have been a more accurate definition of this category of male same-sex offenders than *pedophile*.

The profile of the homosexual pedophile/pederast found in the 1964 study appeared to be more complex than that of the heterosexual pedophile, although they did share some common personality traits.

Like the heterosexual pedophile, the pederasts in the Toronto study were emotionally immature, narcissistic and highly compartmentalized individuals. However, in terms of familial history, the pederast followed closely the close-binding mother and distant father pathology of many homosexual males. His IQ was slightly above that of the heterosexual pedophile. He was unmarried, with little interest in women although there were a small number of pederasts in the Canadian investigation who were or had been married and some had children. In occupational choices and religious practices the pederast was conventional although, in contrast to the heterosexual pedophile, his hobbies were geared towards the arts rather than towards sports.

However, it was the nature and magnitude of his sexual offenses that set the pederast apart from the pedophile. Significantly, homosexual sex offenders of minor children had at least *twice* or more the number of victims as heterosexual pedophiles.²⁸

In addition to claiming more victims, the nature of the abuse by the homosexual predator was more aggressive and orgasmic than that of the heterosexual pedophile.

As the Toronto investigators noted, the sexual acts carried out by the pederast against his adolescent male victims were by definition “deviant” acts. These acts closely resembled adult homosexual behavior including oral-genital contact (fellatio), masturbation, frottage, and sodomy. The investigators also reported that the overt sexual abuse of a young boy about to

enter puberty or well into puberty by an adult homosexual often raised serious gender identification problems for the victim that interfered with normal psychosexual development.

The boy victims of pederasts were more likely to be strangers or casual contacts that had been made through all-boy organizations such as scouting or youth groups. These were boys for whom the homosexual pederast had no strong emotional bonds. Depersonalization remains the *sine qua non* of pederasty as with adult homosexual relations.²⁹

Statistically speaking there were more heterosexual pedophiles in the Toronto study than homosexual pedophiles (or pederasts)—the latter group accounting for approximately 30–45% of all sexual offenses against children under the age of 14. However, when one considers the fact that homosexuals represent a small minority of the general population even in large urban areas like Toronto, then it is clear that homosexual sex offenders were substantially overrepresented in the Canadian study. Further, the sexual offense rate among boys may be underestimated as boys are less likely to report incidents of sexual abuse, including repeated and violent assaults over a long period of time, than girls.³⁰

Finally, the homosexual sex offender (and exhibitionist) especially one with a criminal record, had the highest rate of recidivism (55%), twice that of heterosexual offenders, and was among the most difficult types of sex offenders to successfully treat.³¹ As Professor Gray had indicated in his foreword to the study, the prognosis for the homosexual pedophile with a criminal record was very poor. These findings are in keeping with more recent studies that demonstrate that “the most persistent recidivists are found among men who are fixated on hunting boys or young men for sex.”³²

Pederasty in 21st Century America

Modern scientific and sociological research and studies in the United States, Latin America, Europe, and Asia on contemporary homosexual practices, as well as new autobiographical and biographical data on historic and contemporary homosexuals who have shared a predilection for underage male sex partners, have confirmed that pederasty still holds an inordinate attraction for a substantial number of adult homosexuals world wide. As a group, homosexual males continue to be overrepresented in sex offenses against minors, especially adolescent boys. The fact that adult sex with minor boys is a prosecutable offense in most parts of the world apparently has

simply added to its charm.

The pederast contingent of the Homosexual Collective in the United States and abroad has become more aggressive and better organized in recent years due in part to the overall success of the burgeoning Gay Rights Movement and to the creation of almost instantaneous uncensored communication amongst national and international pedophile organizations via the Internet and community bulletin boards.³³

Although the Homosexual Collective has always recognized the existence of confirmed pederasts within its ranks, there has remained a certain amount of tension between the two groupings reminiscent of the political battles that Magnus Hirschfeld and his Scientific Humanitarian Committee waged against pederast leader Adolf Brand and his Community of the Elite in Germany in the late 1800s.

Unfortunately for the Collective, it has had a difficult time shaking off the public's perception of the predatory homosexual as a hunter and seducer of young boys, especially as pederast apologists like David Thorstad are wont to remind the Homosexual Collective that pederasty has been the most enduring and universal form of homosexuality in the recorded history of mankind.³⁴

"Man-boy love relationships are... a happy feature of the rebellion of youth and its irrepressible search for self-discovery. ...Most of us, given the opportunity and the assurance of safety, would no doubt choose to share our sexuality with someone under the age of consent," Thorstad has repeatedly reminded his gay-lesbian audiences without fear of contradiction.³⁵

Tom Reeves, an avowed "faggot who loves boys" has called pederasty "... a central feature of gay life," as reflected in the many prominent pederastic institutions that characterize urban "gay" communities such as the teenage meat-racks and youth-oriented fads and hangouts.³⁶

"Some leaders deny that pederasty is a gay issue," says Reeves, "and in a sense this is true since the general arena is sexual freedom." However, as Reeves so indelicately reminds the Collective, such statements miss the obvious—that "gay men f--k and s--k teenage boys regularly."³⁷

Homosexuality, it seems, is just one big "seamless garment." **NAMBLA—Long on Men and Short on Boys**

David Thorstad and Tom Reeves were among the founding members of the North American Man/Boy Love Association (NAMBLA), a national

association of pedophiles and pederasts.

Prior to the formation of NAMBLA there were a number of pedophile clearing houses in major cities throughout the United States such as the Chicago-based Adonis Male Club and International Body Culture Association. In early 1961, both of these associations which catered to pederasts in search of boys 13 and up were indicted by a federal Grand Jury in Chicago for conspiracy to violate the postal obscenity law (18 U.S. Code 1461). Confiscation of organizational mailing lists revealed that “Club” membership was dominated by male teachers.³⁸

According to NAMBLA historians, the major events that precipitated the founding of the organization was a series of police raids against local pederasts in the Boston area, one on December 8, 1977 in which about two dozen men in the vicinity of Revere Beach were arrested and charged with engaging in sex with teenage boys, and a second “homophobic witch-hunt” that led to the arrest and indictment of 103 men in the Boston Public Library three months later on similar charges.³⁹

Vocal elements within Boston’s homosexual community, including the editors of *Gay Community News* and *Fag Rag*, organized an ad hoc group called the Boston/Boise Committee to protect the civil rights of the accused sex offenders and rally public opinion against alleged police harassment.⁴⁰

One of the spin-offs of the Boston/Boise Committee was NAMBLA. The other was the Gay and Lesbian Advocates and Defenders (GLAAD). The organizational meeting of NAMBLA took place on December 2, 1978 at the Unitarian Universalist Community Church of Boston. Approximately 150 men turned up at the invitation only affair organized by Reeves. As Rueda has observed, not only did the church provide the site for a conference on a prosecutable crime, but Reverend Robert Whentley from the national office of the Unitarian Church addressed the assembly of pederasts and pedophiles along with Father Paul Shanley, Cardinal Medeiros’s representative for the Boston Archdiocese’s Office for Outreach to Sexual Minorities.⁴¹ During the conference, chief organizer Reeves argued that in some cases adult boy lovers are dominated physically, emotionally and spiritually by the boys they love.⁴²

Daniel Tsang, who attended and later chronicled the NAMBLA organizational meeting, said that the Roman Catholic Church was singled out for special condemnation. “The Church condemns sexual deviance, but it is hypocritical, i.e., tolerating and even rewarding personal sexual hypocrisy at

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the highest levels *as long as outward fealty* is displayed to central control: Cardinal Spellman and Paul the Sixth (sic) are recent examples,” Tsang reported.⁴³

At the close of the conference, 32 men and two teens caucused and formed NAMBLA as a “civil rights” organization fighting for “Youth Liberation,” “Gay Liberation,” and “Sex Liberation,” and the abolishment of capitalism and age of consent laws.⁴⁴

NAMBLA Has Troubles

The membership of NAMBLA that runs somewhere between 400– 1500 men is composed primarily of pederasts. However, the majority has charged that the organization has fallen under the evil domination of the organization’s pedophile minority.

In a letter to *The NAMBLA Bulletin* in December 1996, Thorstad reminded the current leadership that pederasts have always been the backbone of the organization. “What has happened to the political goals of NAMBLA, which are to struggle for sexual freedom and liberation, not merely for the right of dirty old men to get their vicarious jollies?” he asked.⁴⁵

To which the then-editor of the *Bulletin*, Mike Merisi, tartly replied that he remembered when Thorstad was a connoisseur of very young boys also, but he had moved up to pederasty, “leaving the rest of us bad ‘pedophiles’ behind, in much the same way as the larger gay movement left him.”⁴⁶

In 1997, NAMBLA received some unwanted national publicity when one of its recently enrolled members was arrested for the murder of tenyear-old Jeffrey Curley in the East Cambridge neighborhood of Boston.

On October 1, 1997, Charles Jaynes, 22, a “gay” misfit and writer of man/boy love poetry, and Salvatore Sicari, his partner in crime, lured the youth into Jaynes’ car with the promise of a new bike. Jaynes had been stalking the boy for some time. When Jeffrey attempted to fight off an attempted rape by Jaynes, the 300 pound man sat on him and stuffed a gasoline-soaked rag into the boy’s mouth and suffocated him. The boy’s body was eventually dumped into the Great Works River in Maine. Sicari and Jaynes were arrested, tried, convicted of first degree and second degree murder respectively, and received life sentences.⁴⁷

During the trial, it was revealed that the police had found NAMBLA literature in Jaynes’ confiscated car and that on the day of the murder Jaynes

had recorded in his diary that he had used a computer at the Boston Public Library to access NAMBLA's web site in order to bolster his courage to commit the assault.

Jeffrey Curley's parents filed a \$200 million civil lawsuit in Massachusetts District Court that charged NAMBLA with wrongful death and civil rights violations by advocating, conspiring and promoting criminal pedophile activity. In 2000, the state court awarded the parents \$328 million. NAMBLA appealed the verdict. On December 8, 2000, the Massachusetts American Civil Liberties Union filed a legal brief in defense of NAMBLA and "free speech."⁴⁸

Sharing Common Ground

In October 1998, *XY*, a magazine for "gay" teen boys carried an opinion piece against NAMBLA by Karen Ocamb, a member of the National Lesbian and Gay Journalists Association. The piece dripped with venom. Ocamb said that when she watched NAMBLA members parading in celebration of the 25th anniversary of the Stonewall riot, "...my skin crawled as these pasty-white, nerdy, hunched-over men scurried away from my tape recorder like cockroaches afraid of the light. ...These men aren't gay, and we mustn't let them co-opt our movement. ...They are simply perverts who like to f--k children, using the gay community as a Trojan horse to storm the barricades of legitimacy."⁴⁹

Yet, despite such occasional outbursts of intolerance, it is obvious that the Homosexual Collective and groups like NAMBLA share much "common ground" when it comes to advancing their political agenda for "children's sexual liberation," aimed at providing children with sexual choices independent of parental influence and societal norms. After all, as Jim Kepner, gay activist and curator of the International Gay and Lesbian Archives told his audience of 40 at the 10th International Membership Conference of NAMBLA held in Los Angeles in November 7-9, 1986, "half of gay history is pedophile history."⁵⁰

Both the Collective and NAMBLA support legislation lowering the age of consent for children to engage in unhindered sexual activity with persons of any age and sex, although their tactics may differ. Whereas the former prefers the incremental approach, NAMBLA would just as soon cut to the chase and do away with the age of consent all together.⁵¹

William A. Percy, a professor of history at the University of Massachusetts,

Boston said he tried to get NAMBLA to compromise on an age of consent, say 14 or 15 years of age, so that "...people could see us as a little more reasonable," but without success.⁵²

If we examine the ordinary language of the Homosexual Collective it is clear that man/boy sex plays an important role in contemporary homosexual relations. The "gay" lexicon is resplendent with descriptions of and references to underage boy recruits, aka "chicken," "babette," "baby" "candy," "chicken-little," "cluck," "cutie," "fawn," "fragile number" (virgin), "fuzz face," "missy," "pumpkin pie," "puppy flesh," "twinkie," "jail tail," "quail," and "cornflake." A "chicken dinner" is sex with a teenager. A "chicken-plucker" is a homosexual who specializes in anally deflowering young boys. A "butchered chicken" is a boy who has been anally raped for the first time. To "skin some chicken" is to force a boy to come across.⁵³

I think the reader gets the point.

"Gay" magazines, fiction, and pornography actively promote "intergenerational sex" with adolescent boys. *XY* is a magazine directed at homosexual teens and young men, ages 12 to 21. The average age of *XY* readers is 18.⁵⁴

According to Ed Hermance, owner of Giovanni's Room in Philadelphia, one of the nation's oldest homosexual and lesbian bookstores, pederasty is the foundation of all "gay" literature. "If we pulled all the books that had adult-youth sexual themes, we wouldn't have many novels, memoirs, or biographies left," he told reporter Benoit Denizet-Lewis in a 2001 interview for *Boston Magazine*.⁵⁵

Active recruitment of minors has been an avowed practice of both the Homosexual Collective and NAMBLA, which is chronically short of "willing" boys. Lesbians are also into the recruiting game.

During the Collective's 1993 March on Washington, one of the chants echoing from the lesbian contingent was "Ten percent is not enough! Recruit, recruit, recruit."⁵⁶

What are child-targeted homosexual networks like the Gay, Lesbian, Straight Education Network (GLSEN) dedicated to "safe schools" campaigns to affirm the homosexual deathstyle for "gay, lesbian, bisexual and transgendered people," if not for the active recruitment of the young?⁵⁷

GLSEN's Booklink advertises texts for children beginning at kindergarten age. On the day this writer went to their website, Booklink was carrying promos for *The Harvey Milk Story* by Kari Krakow (k-6) and Emma

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Donoghue's *Kissing the Witch: Old Tales in New Skins* (grades 7–12), a baker's dozen of modernized fairytales including an updated version of *Cinderella* who "forsakes the handsome prince and runs off with the fairy godmother."⁵⁸ GLSEN works closely with the Lambda Legal and Education Defense Fund to provide the legal and political framework for test court cases aimed at the homosexualization of all elementary and secondary schools and colleges, public, private and religious in the United States.⁵⁹

In terms of lesbian recruitment, a number of years ago at the 1980 celebration of Eleanor Roosevelt's birthday in Davis City, California as part of National Lesbian Day, feminist speaker, Kathy McDevitt was reported to have stated, "We finally realized that recruitment is the only answer ...lesbian goals must be to recruit more lesbians."⁶⁰ *On My Honor: Lesbians Reflect on Their Scouting Experience* edited by "partnered" lesbian Nancy Manahan offers a number of examples of how adult female homosexuals "groom" targeted girl scouts as potential recruits for their cause.⁶¹

The Homosexual Collective shares NAMBLA's anti-child, anti-nurturing characteristics and is indifferent to the true welfare of children, youth and their families including the young victims of predatory homosexuals, as man/boy 'lovers.' This truism is backed by the institutionalized silence of the Collective with regard to informing police authorities of sex crimes against young boys and teens of which they have knowledge. It is also manifested in the Collective's rather cavalier attitude toward homosexual rape of underage boys.

One rather chilling expression of the Collective's callous disregard for young male rape victims is found in the homosexual anthology *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture* (1991) edited by Winston Leland, an ex-priest ordained by Cardinal Richard Cushing in Boston on December 21, 1966.⁶²

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year-old Dalton Loyd Williams in 1979 while he was serving a life-sentence for murder in the Texas Penitentiary.⁶³

The events, described in salacious detail, took place in the El Paso County Jail in the mid-1940s. Williams had been arrested for burglary. He was only 16, but he told the police that he was 17 and was incarcerated at an adult facility instead of a juvenile home with four hardened criminals— Frank, Ray, Butch and Larry. Williams described his body build as "slim, supplely curved with youthful muscles, and almost hairless."⁶⁴

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On his first night in jail, young Williams, who had already experienced some homoerotic feelings, was simultaneously orally and anally raped by all four of his cellmates. His recorded reactions to the violent assaults were expressions of “being scared” and “being frightened” mixed with “joy” and “ecstasy.” Immediately after the experience, Williams said that in his mind, he finally admitted to himself that he was a “homosexual” and that he would never again be ashamed of what he was. From now on he would be “proud to be gay.”⁶⁵

What was telling about this story is not Williams’ tale, but the short preface that accompanied the story written by Leland. “This account presents one gay man’s initiation into prison sex. Other initiations may be quite different—without any consent on the part of the person involved,” stated the ex-priest-editor.⁶⁶

Leland’s opinion aside, the “person” in this case was, in fact, a minor and the “initiation into prison sex” was, in fact, a rape, more accurately, multiple rapes. The odds against the young man—four grown men doing time for violent criminal acts including rape, murder and robbery—to one pubescent boy in a locked jail cell at night was hardly an inducement to freely-given “consent.” Further, early on in his story, Williams confided that as a boy of 11, he had spent time in a reform school where older boys forced him to sexually service them. After awhile, Williams recalled he began to willingly submit to being “s--ked,” and “f--ked” in the butt.⁶⁷ Yet, Leland, appeared to be totally oblivious to the ramifications of William’s early history of sexual abuse and its effect on his subsequent sexual behavior. The only thing that apparently mattered to Leland was that Williams had affirmed his homosexual “identity” and was now a member of the Collective.

Leland’s preface demonstrates in a rather dramatic manner, that the Homosexual Collective and the organized band of man/boy lovers like NAMBLA, despite their internal squabbling over practical politics and tactics, are co-conspirators at heart. They both share a common enemy—Society”⁶⁸

Pederasty—The New Sexual Frontier

A clue that pederasty, and to a lesser degree pedophilia, are on the fast track to being decriminalized in much the same way sodomy has come to be decriminalized, is evident from the recent cave-in of certain professional and scientific organizations in reaction to pressure from the Homosexual

Collective with regard to re-evaluating adult/child sexual relations in a more favorable light.

In 1998, the *Psychological Bulletin*, the review journal of the American Psychological Association carried a sleeper article titled, “A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples” by Drs. Bruce Rind, Robert Bauserman, and Philip Tromovitch.⁶⁹

The Rind article (Rind et al., 1998) was as much bad science as it was bad morals.

Like Simon LeVay’s mis-publicized 1991 article purporting to have discovered a non-existent “gay gene,” Rind et al. served up more advocacy science, this time in support of “consensual” adult-child sex.

The main conclusion of the Rind et al. study was that most youngsters who have been sexually abused (note: the study definition of child sex abuse (CSA) includes both “contact and non-contact sex”) by adults did not suffer long-term consequences, and this is especially true of young boys who were “willing” participants in sexual activity with older males:

Beliefs about CSA in American culture center on the viewpoint that CSA by nature is such a powerfully negative force that (a) it is likely to cause harm, (b) most children or adolescents who experience it will be affected, (c) this harm will typically be severe or intense, and (d) CSA will have an equivalently negative impact on both boys and girls. Despite this widespread belief, the empirical evidence from college and national samples suggests a more cautious opinion. Results of the present review do not support these assumed properties; CSA does not cause intense harm on a pervasive basis regardless of gender in the college population. The finding that college samples closely parallel national samples with regard to prevalence of CSA, types of experiences, self-perceived effects, and CSA-symptom relations strengthens the conclusion that CSA is not a propertied phenomenon and supports Constantine’s (1981) conclusion that CSA has no inbuilt or inevitable outcome or set of emotional reactions.⁷⁰

The most amazing thing however about these conclusions is not that they were culled from a study deeply marred by numerous methodological, presentational and interpretive defects, but that the authors have the gall to wrap up their pseudoscientific findings in indignant moralistic language.

The authors, Kinseyians all, are passionately against the “conflation of morality and science” that has “hindered a scientifically valid understanding of this behavior and created iatrogenic (self-induced) victims in the process”:

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Behaviors such as masturbation, homosexuality, fellatio, cunnilingus, and sexual promiscuity were codified as pathological in the first edition of the American Psychiatric Association's (1952) Diagnostic and Statistical Manual of Mental Disorders. The number and variety of sexual behaviors labeled pathological has decreased, but mental health professionals continue to designate sexual behaviors as disorders when they violate current sexual scripts for what is considered acceptable. ...This history of conflating morality and law with science in the area of human sexuality by psychologists and others indicates a strong need for caution in scientific inquiries of sexual behaviors that remain taboo, with child sexual abuse being a prime example.⁷¹

The Case for Virtuous Pederasty

The Rind article is, of course, not the first pseudoscientific work in modern times that has been directed at redeeming pedophilic acts. In 1987, *Boys on their Contacts with Men: A Study of Sexually Expressed Friendships* by Theo Sandfort was published in the United States. This edition was based on Sandfort's earlier works *Pedosexual Contacts and Pedophile Relationships* (Netherlands Institute for Socio-Sexological Research, 1979) and *The Sexual Aspects of Pedophile Relations* (State University,

Utrecht, Netherlands, 1981).⁷² A graduate of the Catholic University of Nijmegen, Sandfort later earned his doctorate in Social Sciences from Utrecht University where he also served as a researcher for the University's Interfaculty Department of Lesbian and Gay Studies.⁷³

All of the above works are based on Sandfort's original work on "intergenerational sex" that included the results of detailed private interviews with 25 Dutch boys, ages 11 to 16 (mean age 13.4) each of whom was involved in a sexual liaison with an adult male. The age range of the latter was between 26 and 66 (mean age 39).⁷⁴ Since "indecent behavior" with a minor under 16 years of age is a criminal offense in the Netherlands, the majority of these affairs were by definition illegal. The stated purpose of Sandfort's research was to discover if adult/boy sex was a positive experience for some boys involved in particular adult sexual "relationships." Based on his research, the author concluded it was a positive experience for all but one of the 25 boys in his study.

In virtually all cases, the young boys said that they willingly traded sex,

primarily in the form of mutual masturbation and fellatio, for the attention they received.⁷⁵ About one-third of the boys engaged in sex with the pedophile/pederast on their first contact while others were “groomed” over a period of time before sexual contact was initiated.

Grooming is a complex process used by pedophiles and pederasts to gain access to and secure their victims and to decrease the likelihood of discovery by parents and police.⁷⁶ Through the process of grooming the pederast gains the child’s trust, breaks down his defenses and inhibitions, manipulates him into sexual activity, and secures a promise of secrecy that seals the sexual bargain.

According to psychologist Anna C. Salter, “The establishment (and eventual betrayal) of affection and trust occupies a central role in the child molester’s interactions with children. ...The grooming process often seems similar from offender to offender, largely because it takes little to discover that emotional seduction is the most effective way to manipulate children.”⁷⁷

In the Sandfort study, in *all* cases, it was the pederast who introduced sex into the relationship. None of the boys had either the knowledge or the experience to initiate what were essentially advanced homosexual techniques. Some were introduced to homosexual acts by viewing male pornography. Over a period of time, some became proficient enough to take an active role in the homosexual encounters. A small number of boys permitted oral-anal contact (rimming). Among the least desirable sex acts engaged in by the boys were sodomy and ingesting ejaculate during oral sex. Not surprisingly, the pederast got “better sex” from older boys than the younger ones who were genitally immature and sexually passive. Sandfort quoted Brongersma (1975) that an important element in the satisfaction that a pederast experiences is derived from the lust which the boy experiences after being initiated into homosex, that is, the pedophile/ pederast gets pleasure in corrupting a virgin.

A number of boys in the Sandfort study said that the element of secrecy in their sexual pact with the pederast contributed to fear and anxiety they experienced over possible exposure of their activities to their parents or police authorities. And Sandfort himself admitted, that most parents would react with horror if they knew their child or children were involved in such a thing.

It appears that most of the boys Sandfort interviewed seemed to be unaware of the degree to which they had been sexually and emotionally manipulated by the adult sexual predators. Almost all described their

association with the pedophile/pederast in positive terms, i.e., “friendship,” and “companionship.” They also indicated that they were attracted to the pederast because he permitted them to indulge in freedoms like smoking and drinking that their parents would not permit. Nevertheless, a few of the older boys who had developed normal heterosexual relations with girls were able to distinguish between “sex” with the pederast and the “love” that they felt for their girl friends.

In the Dutch edition of Sandfort’s work, the publishers were careful to point out that the boys interviewed in this study “cannot be considered representative of all sexual relations which occur between men and boys,” and that “Sexual abuse lies quite outside the area of this investigation.” They also acknowledged the existence of the Penal Code that prohibits the adult/child sex activity described in the study.

Why weren’t the boys and men who participated in the Sandfort study “representative?” The answer is quite simple. They were obtained with the cooperation of the National Pedophile Workgroup (LWGP), an adjunct of the Dutch Society for Sexual Reform (NVSH).⁷⁸ The LWPG, founded in the early 1970s works to decriminalize and promote “consensual” adult/child sex and actively campaigns for the elimination of all age of consent laws. It has chapters in major Dutch cities and has recently changed its name to LWG-JORis—the National Workgroup—Child Adult Relations (intimacy sexuality).

It is highly unlikely that the LWPG would have been foolish enough to expose itself to possible criminal prosecution by providing Sandfort with boy contacts who were angry and litigation-minded at having been sexually exploited and abused by older male predators.

Secondly, Sandfort’s data indicates that there was an economic disparity between the boys’ families and the generally wealthier pedophiles/pederasts.⁷⁹ If some parents were profiting materially from their son’s “relationship” with these predators, again, it stands to reason that the boy would not want to jeopardize that arrangement. In many ways the profile of the boys culled for the Sandfort study more closely resemble that of young delinquent boys or young boy prostitutes than your normal pre-teen and teenage boy. Some of the boys indicated that they had been passed on to their present partner from another pederast.

The Sandfort study is important because its findings have been used by the Homosexual Collective in its campaign to lower the age of consent and to

decriminalize pederasty.

Pedophile/pederast internet sites such as the Pedosexual Resources Directory (PRD) promote Sandfort's works freely.⁸⁰

So does the "gay" press.

For example, in 1983, *Gay Community News* (Boston) carried a lengthy book review by Mark McHarry of Sandfort's *The Sexual Aspect of Paedophile Relations*. McHarry stated that the Sandfort studies "undermine many anti-man/boy stereotypes" and "even support certain assertions by boy lovers."⁸¹ McHarry bemoaned the "repressive" status quo that condemns adult/child sex, but he held out the hope that "pederasts/pedophiles and young people are able to organize and fight for their rights."⁸²

One Victim is Never Enough— The Saga of Clarence Osborne

In addition to reviewing Sandfort's work, McHarry also examined Paul Wilson's *The Man They Called a Monster*, the story of Clarence Osborne, a senior Australian public service employee and self-confessed pederast who engaged in sex with more than 2,500 adolescent males over a 20-year period before taking his own life.⁸³

Paul Wilson, at the time of the writing of his book on Osborne was Reader in Sociology at the University of Queensland, Brisbane, the city where Osborne plied his trade.

The text is based on Wilson's interviews with Osborne, some of Osborne's partners, as well as Osborne's own memoirs, transcripts of taperecordings, photographs, diaries, and filing cards on which he recorded the social status, and the physical attributes of the young boys with whom he had sexual relations including exacting penile measurements. Indeed, it was his "research" that served as Osborne's main gimmick in attracting his "subjects." That, and an uncanny ability to invoke trust and establish an emotional bond in the youth that he drew into his net.

According to Wilson, as a rule, Osborne searched out young boys between the ages of 13 and 20 who were alone, sometimes hitchhiking or hanging around a park or bus shelter or similar location. The criteria he used to select his victims were their dress (tight fitting jeans or shorts that exposed their genitalia and backsides); their pose or stance; and direct eye contact that indicated they might "be willing."⁸⁴

Osborne's records indicated that sex with his boys took the form of

mutual masturbation, fellatio and frottage. He also recorded that he had anally penetrated a few boys at *their* request—a highly implausible scenario that apparently went totally over Wilson’s head.

Osborne informed Wilson that he instructed his “subjects” on heterosexual techniques, that is “oral intercourse.” Again the irony of his statement completely passed Wilson by.

In taking his “surveys” of the boys’ sexual histories, Osborne said that he encouraged them to talk freely about their sexual anxieties and desires “without fear of moralistic recriminations.”⁸⁵

Throughout the book, Wilson refers to “Greek love,” although it is clear from the text he was ill advised on the subject.

“Clarence Osborne was an exponent of what is generally referred to as Greek love,” wrote Wilson. “Such love is the physical and emotional expression of affection between an older man and a youth. To Osborne, Greek love was the highest form of love, surpassing even adult heterosexual or homosexual relationships,” he said.⁸⁶ Osborne, said Wilson, was simply helping boys to explore their sexuality and providing them with a muchneeded sex education. It is also questionable as to how much background research Wilson did on pedophile groups that he defended in his book such as the London-based Pedophile Information Exchange (PIE) whose spokesman Tom O’Carroll has recommended that the age of consent whereby boys can be legally anally and orally penetrated be set at age 12.⁸⁷

Wilson also quoted NAMBLA co-founder and Harvard graduate, Tom Reeves, on the dynamics of man/boy (Greek) love that separates it from heterosexual affection. “According to Reeves, a man loving a boy has a different tradition: one of rebellion, freedom and play. He (Reeves) argues that this tradition is full of youth and liveliness, self-awareness and social resistance,” said Wilson.⁸⁸

Wilson concluded his book with a plea for “the removal of criminal sanctions from non-violent sexual activities, but at the same time providing the maximum social means for protecting the child.”⁸⁹

His final description of Osborne was that of “a small, lonely, obsessive and not very likeable man (a criminal perhaps?)” and he urged his readers to heed the lesson that Osborne taught us “...that many thousands of young people in western countries feel sexually repressed, alienated from adult company, and emotionally bankrupt.”⁹⁰

Like the Sandfort study, Wilson’s work suffered from a number of gross

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deficiencies the most obvious being Wilson's obvious lack of knowledge of pederasty which made any objective critical analysis of Osborne's "research," and of the man himself, impossible. Sorely missed from the book is information on Osborne's childhood, family, and his sexual career prior to the start of his pederastic adventures on the streets of Brisbane. Wilson's bibliography is very limited and obviously biased in favor of propedophile pro-homosexual sources.

Wilson interviewed Osborne before the latter's suicide in 1979, but it seems he was more than willing to accept on face value what he was told rather than probe into the dark recesses of Osborne's psyche. Interviewing and debriefing habituated sex offenders like Osborne to get at the truth, or more accurately, at least part of the truth, requires special knowledge and training. "Secrecy is ingrained in the molester's personality," and "dismantling that secrecy takes a long time," as writers like Leberg have reminded us.⁹¹ "Even after legal convictions, a molester tries to keep his 'secrets' from the criminal justice system and his own lawyers if he can," said Leberg.⁹² Wilson was simply out of his league in dealing with Osborne, and this writer suspects Osborne was smart enough to know that.

Yet here is a man, who his publishers informed us, "is one of Australia's best-known and most respected social scientists ...with degrees in psychology and sociology."⁹³

Wilson, however, was not totally off base when he said that Osborne has important lessons to teach us.

One of these lessons is that habituated pederasts like Clarence Osborne can never get enough boys to satisfy their basic impulses any more than habituated homosexuals can find permanent satisfaction from their hundreds of anonymous sexual encounters. Osborne claimed to have had sexual relations with 2,500 boys, but there is no indication that that number was enough to satisfy his lust. As Bell and Hall (1978) have so accurately observed:

It can be stated as a general rule that any preoccupation is a preoccupation because the object or activity with which one is preoccupied is not and cannot be completely satisfying except for a very short time. This is because the object of desire... is not the originally desired object. It is a displacement from some original object, and displacement can only be partially satisfying. Second best is never the best."⁹⁴

Secondly, Osborne's actions attest to the truth of Nigro's professional

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psychiatric opinion that, “The selfishness of child molesting men is ‘almost delusional.’...His incapacity for empathy with normal children and their parents is at least ‘psychopathic’ and can be rightfully called ‘a circumscribed fixed psychosis.’”⁹⁵

It seemed to have entirely escaped Wilson’s attention that Osborne was performing sexually transgressive and criminal acts and exercising his sexual power over boys who were extremely vulnerable and powerless, and that Osborne objectified, exploited, and morally degraded and corrupted these young boys in order to satisfy his homosexual desires.⁹⁶

Like the boys and young men of Lila’s house, the very core of their being had been changed forever and for the worse. Through cognitive distortions Osborne had convinced himself that the boys he procured were not harmed by his actions. He was in denial. And gauging from Wilson’s uncanny symbiotic empathy with Osborne rather than his victims, it appears that Osborne was not the only one in denial.

Conclusion

In Section IV we will be returning to the subject of clerical pederasty in the Catholic Church. But for now, it bears repeating that many homosexuals of all ages are drawn to adolescent boys who are by definition below the legal age of consent. That more homosexuals do not act on their pederastic desires can be attributed in part to the laws regulating the age of consent that is normally set at 18 years of age or older. But what if these laws were dropped entirely or lowered to the start of puberty—let’s say 12 or 13 years of age? Could we then expect an increase in pederastic behavior across the board by homosexual adults? Would the Homosexual Collective be campaigning for the elimination of age of consent if it were not in its members’ self-interest to do so?

This writer will leave the reader with a short story told by homosexual writer-director and Academy Award recipient Bill Condon that suggests the answer would be in the affirmative.

Condon said that on one occasion he took his 16-year old “gay” nephew, who actually looked 13, to a weekend party given by some friends. He said his nephew was hit on by “chicken hawks” who were in the 22-year age range. Condon said these young homosexuals were “obsessed with teenagers,” including his very young pubescent-looking nephew, and “there is no taboo involved.”⁹⁷

Notes

- 1 See Theo G. M., *Sandfort Male Intergenerational Intimacy: Historical, SocioPsychological and Legal Perspectives* (New York: Harrington Park Press, 1991).
- 2 J. W. Mohr, R. E. Turner, M. B. Jerry, *Pedophilia and Exhibitionism* (Toronto: University of Toronto Press, 1964), 12.
- 3 Ibid., 13.
- 4 Delay, 308. Delay noted that in Adler's clinical notes on pedophilia, he mentions the dreams of pedophiles in connection with the old myth of the *Giftmadchen* or "young girls who are poisoners."
- 5 Mohr, Turner and Jerry, 12.
- 6 Dr. Judith A. Reisman and Edward W. Eichel, *Kinsey, Sex and Fraud*, eds. Dr. J. Gordon Muir and Dr. John H. Court (Lafayette, La.: Lochinvar-Huntington House Publishers, 1990), 206–207. For an example of Kinsey's early influence on sexual legal "reform" see Wainwright Churchill, *Homosexual Behavior Among Males—A Cross-Cultural and Cross-Species Investigation* (N.J.: Prentice-Hall, Inc., 1967).
- 7 Ibid.
- 8 See Engel, *Final Plague*. Also Randy Engel, *The McHugh Chronicles* (Export, Pa.: 1997). Father (later Bishop) James T. McHugh who headed the Family Life Bureau at the NCCB/USCC advocated universal cradle to grave sex instruction.
- 9 See Arthur P. Noyes, M.D., and Lawrence C. Kolb, M.D., *Modern Clinical Psychiatry*, 5th ed. (Philadelphia: W. B. Saunders, 1958).
- 10 Mohr, Turner and Jerry, 14.
- 11 Ibid.
- 12 See American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed., Text Revision (DSMIV-TR) (Washington, D.C.: American Psychiatric Association, 2000). Qualifications to the APA statement on clinical pedophilia (Criterion A) are as follows:
 - The person has acted on these urges, or the sexual urges or fantasies cause marked distress or interpersonal difficulty.
 - The person is at least age 16 years and at least 5 years older than the child or children in Criterion A.
 - Clinical pedophilia can be diagnosed solely in the presence of "fantasies" or "sexual urges" on the subject's part and need not involve criminal sexual acts with children.

13 Jeffrey Satinover, M.D., "The Biological Research on Homosexuality," in *Homosexuality and American Public Life*, ed. Christopher Wolfe (Dallas, Texas: Spence Publishing Co., 1999) available from the NARTH website at <http://www.narth.com/docs/bioresearch.html>.

14 The onset of puberty is marked by the development of specific secondary sex characteristics and occurs in girls between the ages of 8–13, and in boys, somewhat later, between the ages of 9–14. In boys, puberty brings changes in the voice and body structure including an enlargement of the genitals and the growth of pubic hair. The secretion of the male sex hormone testosterone is increased and sperm-producing cells are activated with males reaching sexual maturity between 15 and 16 years. Although boys may have experienced orgasms during childhood, ejaculation normally occurs about one year after puberty starts, about age 13, and sperm becomes present in the ejaculate about a year later at about age of 14. See

<http://www.aegis.com/pubs/aidswkly/2001/AW010902.html>.

15 Eric Leberg, *Understanding Child Molesters—Taking Charge* (Thousand Oaks, Calif.: Sage Publications, 1997), 219.

16 See Christopher Bagley, Michael Wood, Loretta Young, "Victim to abuser: Mental health and behavioral sequels of child sexual abuse in a community survey of young male adults," *Child Abuse & Neglect* 18, no. 8 (1994): 683–697.

17 See Julia O'Connell Davidson, "The Sex Exploiter," prepared for the World Congress Against the Commercial Sexual Exploitation of Children, United States Embassy Stockholm, August 27–31, 1996. Available online at http://www.usis.usemb.se/children/csec/the_sex_exploiter.html. 18 Leberg, 88.

19 Mohr, Turner and Jerry, 14. See also B. D. Glueck, Jr., *Final Report: Research project for the study and treatment of persons convicted of crimes involving sexual aberrations* (New York: Department of Mental Hygiene, 1955). 20 Davidson.

21 Mohr, Turner and Jerry, 20.

22 The major portion of the 1964 Toronto study was conducted at the Forensic Clinic of the Toronto Psychiatric Hospital and Department of Psychiatry at the University of Toronto. The research clinic deals principally with court-directed and self-referred sexual offenders, primarily pedophiles, exhibitionists, and homosexuals. The 132 inmates for the core study came through the clinic between April 1956 to July 1959. Supportive studies were

also carried out at the Kingston Penitentiary and the Ontario Reform Institution. 23 Ibid., 19.

24 Ibid., 20.

25 See Davidson.

26 Hatterer, 27.

27 Mohr, Turner and Jerry.

28 Ibid., 17. See also G. Abel and J. Mittleman, "Self-reported sex crimes of nonincarcerated paraphiliacs," *Journal of Interpersonal Violence*, 2 (1987):

3–25 as cited by Holland in "Homosexuality and Pedophilia" found at

<http://www.amazinginfoonhomosexuals.com/pedophilia.htm>. Also Tim

Dailey, Ph.D., "Homosexuality and Child Sexual Abuse," Family Research Council, no. 247, September 24, 2003 at <http://www.frc.org/?i=IS02E3>. 29

See Robert J. Stoller, M.D., "The Gender Disorders, in *Sexual Deviation*, 2nd ed., ed. I. Rosen, M.D. (London: Oxford University Press, 1979), 88. 30 M.

Gordon, "Males and females as victims of childhood sexual abuse: an

examination of gender effect," *Journal of Family Violence*, 5 (1990): 321–33

as cited by Holland in "Homosexuality and Pedophilia," available from

<http://www.amazinginfoonhomosexuals.com/pedophilia.htm>.

31 Mohr, Turner and Jerry, 83.

32 Donald J. West, "Boys and Sexual Abuse: An English Opinion," *Archives of Sexual Behavior* 27, no. 6, (1998): 539–559. The article is available from

http://home.wanadoo.nl/ipce/library_two/files/boys_west.htm. Also Donald J.

West, "Thoughts on sex law reform," *Crime, Criminology and Public Policy—Essays in Honour of Sir Leon Radzinowicz*, English ed., ed. Roger Hood

(London: Heinemann, 1974). West set the percentage of pedophile/ pederasts in an adult homosexual population at 30%.

33 Among the most active of the pedophile/pederast websites is the

Paedophile Information Exchange (PIE) founded in England in 1974. PIE is

chaired by Tom O'Carroll, author of *Paedophilia—The Radical Case*,

(Boston: Alyson Publications, 1982). The complete text of the book is

available from <http://home.wanadoo.nl/host/radicase/>.

34 David Thorstad, "Pederasty and Homosexuality," speech to a standing room only audience of 600 people at the *Semana Cultural Lesbica-Gay*,

Mexico City, June 26, 1998. Complete text available at

<http://www.attrition.org/mirror/attrition/2000/04/11/www.nambla.org-1/pederasty.htm>.

35 Ibid.

36 Tom Reeves, "Loving Boys," *Fag Rag*, Emergency Supplement, February/March 1978 as quoted in, *The Age Taboo—Gay Male Sexuality, Power and Consent*, ed. Daniel Tsang (Boston: Alyson Publishers, 1981), 25–26. 37 Ibid., 27.

38 Masters and Johnson, 51.

39 See Hubert Kennedy, *Karl Heinrich Ulrichs—Pioneer of the Modern Gay Movement* (San Francisco: Peremptory Publications, 2002).

40 Warren Johansson, MA and William A. Percy, Ph.D., *Outing—Shattering the Conspiracy of Silence* (New York: Harrington Park Press, 1994), 127–128. 41 Rueda, 295–296.

42 Tsang, 42.

43 Ibid., 105.

44 See Benoit Denizet-Lewis, "Boy Crazy: NAMBLA: The Story of a Lost Cause," *Boston Magazine*, May 2001 available from http://www.ipce.info/ipceweb/Library/01oct31e_fair_media_trial.htm. 45 *The NAMBLA Bulletin*, December 1996.

46 Ibid.

47 Denizet-Lewis.

48 Ibid. See "ACLU M Agrees to Represent NAMBLA in Freedom of Speech Case," at <http://www.aclu-mass.org/legal/namblareinstein.html>. A copy of the ACLU M brief in which the federal court was asked to dismiss the case against NAMBLA is available at <http://www.aclu-mass.org/legal/namblabrief.html>.

49 Karen Ocamb, XY, October 1998. Comments online at http://www.ipce.info/ipceweb/Library/01oct31e_fair_media_trial.htm. 50 *The Advocate* coverage of NAMBLA November 1986 conference "Securing Sexual Freedom for Tomorrow's Youth," January 20, 1987," Issue 464. 51 Denizet-Lewis

52 Ibid. Steve Endean, the first "gay" lobbyist on Capital Hill has criticized boy-lovers as engaging in "the politics of self-indulgence." "Our movement cannot survive the man/boy issue, said Endean. "It's not a question of who's right, it's a matter of political naivete." See Tsang, 144.

53 References taken from Rodgers, *The Queens' Vernacular*. In March 1974, the film "Chick Hawk: Men Who Love Boys," a documentary, pro and con about NAMBLA, directed by Adi Sideman, was shown at the New York Underground Film Festival. The film contains a graphic ode to pederasty by poet Allen Ginsberg, who joined NAMBLA to defend the basic principle of

“civil liberties.”

54 “Persevering Magazine Promotes Gay Pride and Openness,” article on XY publisher Peter Ian Cummings at

<http://www.aavc.vassar.edu/vq/spring2002/articles/beyond/xy-mag.html>. See also “The Saga of XY Magazine” at

<http://www.jedryan.com/articles/xy.html>. 55 Denizet-Lewis. Hermance made the statement in response to a demand by his staff that NAMBLA’s *Bulletin* be pulled from his shelves. He said “I think it’s a strange day for gay culture when we start banning something because it makes us uncomfortable,” he told Denizet-Lewis. Interview at

<http://www.bostonmagazine.com/highlights/boycrazy.shtml>.

56 Quote from <http://www.dadi.org/aftrkids.htm>.

57 See GLSEN website at <http://www.glsen.org/templates/index.html>. 58 See GLSEN Booklink at

<http://www.glsen.org/templates/booklink/index.html>.

59 See Lambda reference at

<http://www.glsen.org/templates/booklink/index.html?section=3> 60 Rueda, 98.

61 Nancy Manahan, ed., *On My Honor: Lesbians Reflect on Their Scouting Experience*. Northboro, Mass.: Madwoman Press, 1997).

62 Dalton Loyd Williams, “Prison Sex at Age 16,” *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leyland (San Francisco: Gay Sunshine Press, 1991), 279–286.

63 Ibid.

64 Ibid., 286.

65 Ibid.

66 Ibid., 279.

67 Ibid., 281.

68 See Dr. Hubert Kennedy book review of John Mitzel, *Boston Sex Scandal* (Boston: Glad Day Books, 1980) at home.att.net/~clairnorman/BL-Reviews.pdf. Kennedy was another founding member of NAMBLA. 69 B.

Rind, P. Tromovitch, R. Bauserman, “A meta-analytic examination of assumed properties of child sexual abuse using college samples,” *Psychol Bull.* 124, no. 1 (July 1998): 22–53. Full text is available from

<http://www.itp-arcados.net/sonder/totengraeber/rtbstudie/rtb.meta.analysis1998.html>. Dr. Bruce Rind is with the Department of Psychology at Temple University, Philadelphia; Philip Tromovitch attends the Graduate School of Education at the University of Pennsylvania, Philadelphia; and Dr. Robert

Bauserman is with the Department of Psychology University of Michigan. In 1989, *Paidika—The Journal of Pedophilia*, carried an article advocating the legalization of sex with “willing” children by Bauserman. On December 18, 1998, Rind, Bauserman and Tromovitch presented the paper, “An Examination of Assumed Properties of Child Sexual Abuse Based on Nonclinical Samples to a symposium sponsored by the Paulus Kerk Foundation in Rotterdam, the Netherlands. Tromovitch, a graduate from the Tokyo Medical and Dental University has a background in computer science and sexology. From 1994 to 1997 he co-instructed a Human Sexuality course at the University of Pennsylvania. He has made presentations to a number of pro-homosexual, pro-pedophilia groups such as the Society for the Scientific Study of Sexuality and the American Association of Sex Educators, Counselors, and Therapists, an offshoot of SEICUS. For an excellent overall critique of Rind et al., see Ben Sorotzkin, Psy.D., “The denial of Child Abuse: The Rind, *et al.* Controversy,” at <http://www.narth.com/docs/denial.html>. 70 Ibid., 46, Summary and Conclusion.

71 Ibid., 45.

72 Theo Sandfort, *Boys on their Contacts with Men: A Study of Sexually Expressed Friendships* (Elmhurst, N.Y.: Global Academic Publishers, 1987). *The Sexual Aspects of Pedophile Relations* was originally published by Utrecht University in 1981 and later by PAN/Spartacus, Amsterdam in 1982. The GAP introduction, chapters I-III, appendix and references cited are available online at http://home.wanadoo.nl/host/sandfort_87/.

73 Established in 1923 as a “modern Dutch Catholic University,” Nijmegen University specializes in high-profile research in many fields including the social sciences. See <http://www.kun.nl/buit>.

74 Sandfort.

75 Ibid.

76 The grooming process begins with the selection of a target area for seduction including parks and playgrounds. Institutional settings like orphanages, boarding schools, centers for delinquent children are ideal. Some sexual predators will select an occupation, recreation or hobby that will guarantee ready access to a large pool of potential victims. The sexual predator evaluates potential candidates with an eye for particularly vulnerable children, i.e., loners, misfits, children from single or troubled families or those who are left unsupervised for long periods of time. See Gregory M.

Weber, "Grooming Children for Sexual Molestation" at http://www.vachss.com/guest_dispatches/grooming.html.

See also Leberg, *Child Molesters*, for more information on grooming. 77 See Weber at http://www.vachss.com/guest_dispatches/grooming.html. 78 See N.V.S.H. website at <http://www.paedosexualitaet.de/org/NVSH.html>. The LWGP chapter in Rotterdam includes foreign exiles living in the Netherlands as members. This suggests that the agency might act as a procurer of young boys for its members.

79 See Mark McHarry, "Two Sane Perspectives on Man-Boy Love," *Gay Community News*, Boston, December, 1983, 1–8. Article is available from <http://www.ipce.info/ipceweb/Library/mcharry-two-sane-persp.htm>. 80 Pedosexual Resources Directory at <http://www.paedosexualitaet.de/index.html>.

81 McHarry, 5.

82 Ibid., 6.

83 Paul Wilson, *The Man They Called A Monster—Sexual experiences between men and boys* (New South Wales, Australia: Cassell Australia Ltd., 1981). The book is available online at <http://home.wanadoo.nl/hote/wilson/>. Professor Wilson, a forensic psychologist and criminologist currently holds the Chair of Criminology at Bond University, Australia outside of Brisbane.

84 Ibid., Chapter 3.

85 Ibid.

86 Ibid., Chapter 7.

87 Tom O'Carroll, *Paedophilia: The Radical Case* (Boston: Alyson Publications, 1982).

88 Paul Wilson, Chapter 9.

89 Ibid.

90 Ibid.

91 Leberg, 57.

92 Ibid., 72.

93 Paul Wilson, Introduction by publishers.

94 Bell and Hall, 123.

95 Nigro, 72.

96 Davidson.

97 Ehren.

Chapter 9

The Homosexual Collective

An Anti-Culture of Sexual Deviancy

One of the unique hallmarks of contemporary society has been the successful organization and politicalization of sexually deviant behaviors. Heretofore, sexual outlaws accepted the prevailing definition of their behavior as “deviant” and remained hidden in the shadows of the criminal underworld. Today they “organize collectively and sound the trumpet of liberation.”¹

The Homosexual Collective is one such movement that has constructed a significant “anti-culture” built on sexual deviancy.² This “anti-culture” is inclusive and embraces all forms of sexual perversion including homosexuality, autoeroticism, transvestitism, fetishism, sadomasochism and criminal pedophilia and pederasty.³

According to Father Rueda, the Collective has created an environment totally dedicated to fostering same sex relations (including male prostitution).⁴ Within this anti-culture, “the liberated homosexual ... can find religion, culture, recreation (cruises), entertainment, education, and many other needs in institutions that are supportive of his needs,” he said.⁵

The Collective, in a sense, reflects and magnifies the individual homosexual and his traits and tendencies, and assists him in his transformation from a “homosexual” to a “gay” man.⁶ It strengthens the homosexual component of his personality, makes him or her feel accepted and keeps him positively fixated on same-sex relations.⁷ It attempts to assuage his troubled conscience and relieve him of his sense of guilt and sin that are inherently associated with deviant acts. It also helps its members in the development of “survival” skills necessary for coping in a heterosexual universe.

Most importantly, the Collective defines, controls, and validates “authentic” homosexual identity and behavior and all other aspects of “gay” life. This dictatorship of the Collective also provides a powerful political base that feeds the elite leadership’s desire for domination and control.⁸

The Collective has created an insulated fantasy world, a world of makebelieve, for its inmates. One that caters to their immature behaviors, vindicates their childhood hurts, and tolerates their hissy fits and temper tantrums.⁹

In *The Pleasure Addicts*, Dr. Lawrence Hatterer described the process

by which an addict (including a sexual addict) seeks out fellow addicts and addicting environments that “make him feel more alive, more adequate, and relieved of the pressures that triggered him to turn to them.” Hatterer explained:

Usually an addict who is just entering his subculture finds a complement, either a fellow addict in a more advanced stage of addiction or one who is older and more experienced. They seem to him to function adequately or even well, so they serve him as models and provide the rationale that addiction can be a viable coping mechanism. Once fully at home in the subculture, he spends more and more time with his peer addicts. ... In their company, it seems easy to deal with all sorts of social interactions and tensions. He sees his fellow addicts as adjusted to their problems; they convince him that he, like them, has found the best way to deal with the injustices and difficulties that beset them. Soon the addict feels comfortable only with those to whom he can relate in the state of excess. ...He has acquired an addictive identity, which he can use to rationalize all his addictive acts. Eventually he begins to serve as a complement to other neophyte addicts. By bringing them “out” he feels justification of his own practices and enlarges his circle.¹⁰

Should a member of the Collective decide that he wants “out,” the Collective’s *apparat* exercises all its power to restrain him from doing so.

The Collective’s Revolutionary Roots

The ideology that gives the Homosexual Collective its dynamism, and fuels the loyalty and fanaticism of its members is revolutionary in every sense of the word. This is not surprising as the early homosexual movement in the United States at the mid-20th century mark was heavily influenced by the dialectal materialism of Marxist-Leninism, and its political structures, strategies and tactics based on the organizational principles of the Communist International and International Freemasonry.¹¹

In 1950, Harry Hay, an actor and former member of the Communist Party/USA (that dropped him from its rolls as a security risk at Hay’s request) and his sex partner Viennese fashion designer Rudi Gernreich cofounded the Mattachine Society (Society of Fools), the forerunner of the Gay Liberation Movement. Early members Robert Hull and Charles Dennison were CP/USA members and Dale Jennings was a fellow traveler living in Los Angeles.¹²

Hay based his concept of “queers” as “a disenfranchised minority” on
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Josef Stalin's four-point criteria for an *ethnic* minority—a common language, common territory, economic ties, and a typical cast of mind manifested in a common culture.¹³ Hay held that homosexuals had two of the four criteria—language and culture—and could therefore qualify as a “social minority,” entitled to full “civil rights.”¹⁴ Later, the Mattachine Society adopted the definition of homosexuals as “an oppressed minority culture.”¹⁵

Initially the Steering Committee of five met in secret. New members to the “homophile” society were gradually added and sworn to secrecy. Degrees of membership were awarded along Masonic lines with initiates forming the first entry guild level and the five original members forming the 5th degree or inner circle.¹⁶ The Mattachine Society's political strategies, however, remained decidedly Communist in flavor. They included the formation of “front” groups such as the Mattachine Foundation and the anonymous Citizens Committee Against Entrapment.¹⁷ By 1952, Mattachine “guilds” had sprung up in major California cities including San Diego and San Francisco claiming between 2,000 and 5,000 members.¹⁸ *ONE Magazine: The Homosexual Viewpoint*, the oldest homosexual publishing house in America, was an outgrowth of Mattachine politics.¹⁹

In the spring of 1953, the original Mattachine Society dissolved following a period of disastrous internal squabbles over the liability of the Society's subversive Marxist roots and the desire to replace Hay's preStonewall confrontational politics with a policy of integration that encouraged the assimilation of the homosexual minority into mainstream society—a policy that held until Stonewall in 1969.

Nevertheless, the symbol of “gay liberation,” the raised clenched fist inserted into the rectum, remains an uncomfortable reminder of the early revolutionary origins of the Homosexual Collective in America and how deeply the tenets of Marxist-Leninism are embedded into the over-all fabric of the Collective's ideology, organization and politics.

A Revolutionary Ideology and Agenda

Like World Communism, the Homosexual Collective desires to create a New Reality and a New Man, akin to the Bolshevik animal/man. Like Communism, the implementation of the Collective's agenda will require a complete transformation of Society.

Among the movement's primary objectives are the complete de-regulation of sex and the dissolution of the nuclear family structure along

Marxist lines. “One cannot lift the ban on perversions without first engaging in a ‘concomitant radical social transformation,’” Ronald Bayer, an Associate for Policy Studies at the Hastings Institute in New York, explained when commenting on Herbert Marcuse’s 1960 theories on sexual revolution.²⁰

Since every civilized society regulates the sexual function and has rules for sexual behavior, and since the Collective rejects any and all such societal restrictions, the world as envisioned by the Collective will not be civilized—it will be Sadian to the core.

The Collective stands in opposition to the traditional family that “through its mere existence ...implicitly provides the model that renders the homosexual experience invalid.”²¹ As explained by Jeffrey Weeks, foundereditor of *Gay Left*, “The family norm is strengthened by a series of extramarital regulations, which refer back all the time to its normality and morality ...hence greater regulation of homosexual behavior is closely interconnected with the revaluation and construction of the bourgeois family.”²²

Like André Gide, famous for his temper tantrums against families, the Collective cries out “Familles, je vous hais! Portes ferm, es, foyers clos!”²³ In the Collective’s new order of reality, the biological reality that differentiates men from woman will be dissolved. As Wolfe has noted, “A utopian society for gay culture would be a non-gender-polarizing culture in which everyone would potentially be anyone else’s lover.”²⁴

The goal of annihilating all gender differences is explicitly stated in numerous in-house homosexual publications and is a dominant theme of contemporary “gay” literature.

For example, in an article titled “Indiscriminate Promiscuity as an Act of Revolution” that originally appeared in the summer 1974 issue of Boston’s *Fag Rag*, activist Charley Shively opened with the declaration that, “Choosing homosexuality is in itself an act of rebellion, a revolutionary stance.”²⁵ Shively went on to argue that homosexuals should be less “discriminate” and more “promiscuous”:

No one should be denied love because he is too old, ugly, fat, crippled, bruised, of the wrong race, color, creed, sex or country of national origin. We need to copulate with anyone who requests our company ...No restraint in any way. Multiple loves ...Promiscuity among faggots is not some dream or fantasy; it is a real social experience in many parts of our community ... Our desires are not false, nor an expression of hunger, appetite, want: our desires

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—to s--k cock for instance, are creative, they are the road to creation, to the modification of reality.²⁶

Peter Tatchell, the English exponent of direct action and head of the London-based group Outrage, in an interview with *Gay Today* was asked by moderator Jack Nichols, “What are some of the hopes you have for developments in the future? What do you see coming down the road — in Britain— in the world?” Tatchell replied:

My ultimate objective is to help create a society where people no longer define themselves as gay, straight and bisexual. When all three orientations are deemed equally valid and all intolerance is eradicated, there will be no need to differentiate between people of different sexualities. True queer liberation is when nobody cares who’s hetero, homo or bi; when we can love whoever we want— man or woman—without fear of ostracism, prejudice, discrimination or violence.²⁷

Nichols called Tatchell “a visionary.”²⁸ In *Jesus Acted Up*, ex-Jesuit Robert Goss, a member of Act-Up and Queer Nation, quoted the French philosopher and homosexual Michel Foucault on the “New Politics of Pleasure,” and the need for the “politicizing of gay/lesbian sexual practices.”²⁹ Goss explained:

Foucault began to articulate a politics of pleasure that emerged within the gay/lesbian community. ...When lesbians and gay men broke silence, they began to build new alliances in the struggle for freedom. ...They began to change the deployments of heterosexist/homophobic power relations as they struggled to assert their sexual diversity by challenging normative practices embedded in familial, legal, medical, sexual, educational, ecclesial, economic, military, political and cultural structures.³⁰

Shively, Tatchell, Foucault and Goss confirm my earlier statement that the implementation of the Collective’s agenda will require a complete transformation of Society — and of Man.

Organizational and Political Strategies

The Homosexual Collective’s overall political base is constructed on a refinement of Hegelian and Marxist-Leninist theories and practices. It is first and foremost through this *political* prism that all of its pronouncements, actions, and institutions must be viewed if one hopes to gain a true understanding of the movement.³¹

Much of the Collective’s success thus far in advancing its revolutionary

agenda has been due to its continued ability to:

- Conceal its ultimate goals from the general public.
- Recruit large numbers of new members and fellow travelers.
- Establish numerous front organizations.
- Control the language of public discourse.
- Infiltrate, colonize and subvert important secular and religious institutions.
- Organize public demonstrations and crusades designed to move “the masses” in the direction that the Collective desires.
- Obtain government (tax monies) and private financial resources necessary to wage war and secure a significant political power base.
- Influence and/or control the mass media whereby public opinion will be directed along the lines prescribed by the Collective.

The “vanguard” or shock troops of the Gay Liberation Movement are drawn from the hundreds of international, national, state and local organizations and coalitions that form the Homosexual Collective. Their main task is the total infiltration, colonization, and subversion of *all* social institutions that are deemed useful in moving the revolution forward.³²

As these mass organizations are brought under the control or influence of the Collective, they are transformed into “fronts” that can be readily manipulated by a relatively few members of the vanguard. In addition to expanding the Collective’s sphere of influence, these front organizations provide numerous fellow travelers and useful idiots who are so essential to advancing the primary objectives of the sexual revolution. They also swell the Collective’s political and financial power base, provide an unlimited source of potential recruits, and serve as a transmission belt for “gay” propaganda.

Although a detailed analysis of all the organizations and front groups that constitute the Homosexual Collective at the start of the 21st century is outside the purview of this study, I think that it would be fair to say that they have been relatively successful in executing Foucault’s plans for destabilizing and metastasizing all of society’s familial, legal, medical, sexual, educational, ecclesial, economic, military, political and cultural structures.

One of the Collective’s most remarkable successes that brings together all of the above political strategies and tactical elements of Marxist warfare, including the willingness to use violence or threat of violence against its opponents, is found in the capitulation of the American Psychiatric Association (APA) to the Collective’s demand that homosexuality be

removed from the *Diagnostic and Statistical Manual of Psychiatric Disorders (DSM)*, the APA's official listing of mental diseases.

Preparations for the assault on the APA by the Homosexual Collective began in early 1970 with the formation of an alliance between San Francisco gay leaders and lesbian/feminist activists. The immediate target was the APA annual convention to be held in San Francisco that May. As described by Ronald Bayer in *Homosexuality and American Psychiatry —The Politics of Diagnosis*, the Collective decided on a strategy of intimidation, verbal confrontation and “guerrilla theater” tactics to bring meeting functions to a standstill.³³ APA opponents were assailed as “motherf--kers,” and chaos and pandemonium reigned. The psychiatric profession was accused of minority oppression and violating the civil rights of homosexuals. The officers of the APA quickly sued for peace and offered the first of many concessions to the militant coalition including an invitation to “listen” to the experiences of homosexual persons, reported Bayer.³⁴

At the 1971 APA convention in Washington, D.C., the Collective decided to press its advantage with more violence and demonstrations. The politics of intimidation had proven to be a gold mine. Forged credentials were used to gain access to convention facilities, “hostile” exhibits were attacked, and the leaders of the opposition in the persons of Drs. Irving Bieber, Charles Socarides and Lawrence Hatterer were openly assailed for their opposition to *DSM* revisionism, said Bayer.³⁵ Again, the APA officials responded with further concessions

Bayer noted that by the opening of the 1972 convention in Dallas, the Collective had consolidated its victories and was awarded booth space and panel representation including a presentation by Dr. Anonymous, a homosexual psychiatrist.³⁶ All panels dealing with homosexuality were “gay friendly,” he said.³⁷ Major presentations were prepared by the New York Gay Activist Alliance to expose the “scientific errors” of a historically afflicted homophobic psychiatric profession, especially psychoanalytic groups.³⁸ According to Bayer, homosexual psychiatrists informed their APA fellows that most of their ilk were satisfied with their perversion, that homosexuals suffered no pathology just a different “sexual orientation” and that only a small minority chose to seek professional help in dealing with their same-sex desires.³⁹

On December 15, 1973, the Board of the APA voted to remove

homosexuality from its *DSM* listing of mental disorders. A new classification was introduced, “sex orientation disturbance” (SOD), to replace the deletion. In addition, the APA passed a resolution opposing all forms of discrimination against homosexuals and affirming homosexual civil rights.

The Board’s actions brought an immediate and stinging harsh indictment from many APA supporters of the standard classification of homosexuality as a mental disorder. The following year, in April of 1974, the APA was forced to submit its revision of the *DSM* classification on homosexuality to a vote of the organization’s full membership. In the meantime, the APA decided to replace SOD with “ego-dystonic homosexuality.”⁴⁰

Bayer reported that although the final mail-in vote from over 10,000 members came down in favor of the APA Board by a vote of 58% in favor and 37% opposed (5% other), subsequent events demonstrated that the battle was not yet over and that the Collective’s victory rests on shifting sand. Polls of AMA members demonstrated that the majority of psychiatrists continued to hold the view that homosexuality usually represents a pathological adaptation and that this pathology is induced by personality conflicts not societal discrimination, Bayer concluded.⁴¹

The Homosexual Collective is, of course, not satisfied with the status quo. It is unhappy that the APA continues to hold heterosexuality as the norm, but it realizes that pushing the envelope at this time would be politically unwise.

Psychiatrist Ben Sorotzkin best summed up the APA fiasco within the context of the current campaign to reclassify pedophilia (pederasty) when he wrote:

Does anyone seriously deny that the 1973 decision to remove homosexuality from the *DSM* was the result of political pressure rather than from dispassionate scientific inquiry? ... that the scientific community was pressured and manipulated by proponents of sexual liberation is an undisputed fact. So the concern that apologists for “intergenerational sex”... may be trying to accomplish the same feat for pedophilia is not far-fetched.⁴²

Financing the Homosexual Collective Agenda

Funding for the homosexual movement and its auxiliaries in the United States that runs into the billions of dollars annually comes from a wide-variety of sources, the American tax-payer being the predominant cash cow. AIDS may be decimating the “gay” population, but it has been filling the

Homosexual Collective's coffers to overflowing.

In *The Homosexual Network*, Rueda devoted an entire chapter to the funding of the homosexual movement *before* the era of HIV/AIDS.⁴³ He estimated that the gross annual income of homosexual organizations, exclusive of businesses (legal and illegal) was about \$245,625,000 or just under a quarter of a billion dollars in the early 1980s.⁴⁴

The primary sources of these funds were local, state and federal agencies and programs, foundations, churches, client fees and individual donations.⁴⁵ Often "seed" money from private sources including tax-deductible foundations and churches was used to piggy-back large sums of government money, that is tax dollars. Ruling 78-305 of the IRS applied the 501 (c) (3) status to homosexual organizations that "foster an understanding and tolerance of homosexuals."⁴⁶ In most cases, federal-state-and local funds were so co-mingled that it was virtually impossible to separate them.

Direct and indirect sources of federal funds cited by Rueda included the National Institutes of Health, CETA (Comprehensive Employment and Training Act), the Legal Services Corporation, and the Center for Disease Control. Although funding from church groups including Catholic religious orders was small in relation to government grants and in-kind payments, *symbolically* it was extremely important to the Collective and it carries with it no lobbying restrictions, said Rueda.⁴⁷

Rueda cited a grant of \$3,000 from the Provincial Council of the Eastern Province of the Claretians, a Roman Catholic religious order, to the Catholic Coalition of Gay Civil Rights, a homosexual lobbying front organized and lead by Father Robert Nugent of New Ways Ministry. A letter accompanied the donation from the order's Justice and Peace Office stating, "The Provincial appreciates your efforts to minister to gays, to create a relationship of concern between the Church and gays, and to afford basic human rights to gays. We hope our help will make a contribution to that end."⁴⁸

A considerable portion of untraceable funding to fuel the Collective, said Rueda, also comes from wealthy individuals as well as tax-exempt foundations and private non-profit entities some of which are directly connected to activist homosexual organizations and others which have no ostensible connection with "gay" politics.

That the Collective derives substantial funding directly from its members is not surprising since homosexuals as a group are rarely economically "oppressed," and are generally wealthier and better educated

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than the general population. Writer of sexual trivia Charles Panati confirms that:

According to the Simmons Market Research Bureau, gay men and women have incredible market muscle... In consumer marketing circles, gay couples are known as DINKS—Double income, No Kids. Simmons Research estimates that gays represent a 24 billion-dollar market. ...In the early 1990s, a demographic study showed that gay men had an average household income of \$51,325...compared with the national average of \$36,520.⁴⁹

Since 1982, when *The Homosexual Network* was published, funding of homosexual organizations has increased exponentially from the explosion of AIDS-related government, public and private ministries, health centers, lobbies, task-forces, and educational and research programs created to prevention, control and treat HIV/AIDS. It is an undisputed fact, readily attested to by AIDS activists, that monitoring and financial accountability for these funds have been criminally negligent—much to the detriment of those who are suffering from the disease or related illnesses. There has also been a rise in corporate and foundation funding of the Collective throughout the United States. Much of this funding is directed at programs for elementary and secondary school pupils and designed to psychically homosexualize the school age population.

Researcher Diane Dew has compiled an extensive on-line listing of American corporations and foundations that have supported the Homosexual Collective through October 2000.⁵⁰ They include the: American Express Foundation, AT&T Foundation, Boston Foundation, Buffett Foundation, Bush Foundation, Carnegie Corporation of New York, Robert Sterling Clark Foundation, Commonwealth Fund, Ford Foundation, Gap Foundation, David Geffen Foundation, J. Paul Getty Trust, Howard Gilman Foundation, Hasbro Children's Foundation, William and Flora Hewlett Foundation, Henry J. Kaiser Foundation, Kresge Foundation, Liz Claiborne Foundation, Loews Foundation, Henry Luce Foundation, John D. and Catherine T. MacArthur Foundation, J.P. Morgan Charitable Trust, Charles Stewart Mott Foundation, David and Lucile Packard Foundation, Public Welfare Foundation, Revlon Group Foundation, RJR Nabisco Foundation, Robert Wood Johnson Foundation, Turner Foundation, and Andy Warhol Foundation for the Visual Arts.

Particularly striking is the funding of the Collective by the Gill Foundation, a relatively new corporate foundation established by Tim Gill,

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chairman of the computer powerhouse Quark, Inc. Since 1994, the Gill Foundation has funneled more than \$10 million into the vortex of the Homosexual Collective. Among the Gill Foundation's recipients have been the Institute for Gay and Lesbian Strategic Studies, Parents and Friends of Lesbians and Gays, Universal Fellowship of Metropolitan Community Churches, Center for Lesbian & Gay Civil Rights, OutCharlotte, Pride Foundation, Louisiana Electorate of Gays and Lesbians, Film Arts Foundation and Women's Law Project.⁵¹

Gayspeak

In any battle, verbal strategy is as important as military strategy. Generally speaking the side that has the best and most forceful verbal strategy tends to emerge victorious.⁵² To control language is to control the way people think since we think in terms of words. The words we speak determine the thoughts we have.⁵³

Joost Meerloo, M.D. in his classic work *The Rape of the Mind* reminds us that "Language control includes assigning new meaning to words, but also the use of coded words and the manipulation of common phrases to subvert them from their original meaning and bring them in conformance with the party line."⁵⁴ Pavlovian conditioning attached to special words forces people into automatic thinking that is tied to those words," said Meerloo. This conditioning strips words of their intrinsic meaning and robs them of their direct communicative function, thus transforming them into tools of mental manipulation used to imprint the desired reaction pattern to the hearers, he noted.⁵⁵

By controlling language and the meaning of words the Collective hopes to shape a new reality. Lesbian-feminist and theorist Julia Penelope affirmed this in her statement, "The attempt to claim words is the attempt to change the dominant shape of reality."⁵⁶

Taking their cue from Lenin and Stalin who both recognized the value of "Aesopian" language to deceive and subvert the enemy, the Homosexual Collective has placed great importance on verbal conformity and "politically correct" language in the training of its leaders and in the indoctrination of its rank and file members.⁵⁷

In *The Politics of Homosexuality*, Toby Marotta, who was in attendance at the founding of New York's Gay Liberation Front explained the gayspeak process:

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Simply by settling on a name, the radicals who met at Alternate U acknowledged that any persisting collectivity had to have an identity. Gay Liberation Front—each word in that name was selected with organizational as well as political considerations in mind. Unlike *homosexual*, the clinical term bestowed by heterosexuals and *homophiles*, the euphemism coined by cautious political forerunners, *gay*, which homosexuals called each other, was thought to be the word that would most appeal to homosexuals who were thirsting to be known as they knew themselves. Hence also *liberation*, intended to suggest freedom from constraint. *Front* implied a militant vanguard or coalition; it suggested that the GLF was the crest of a swelling wave destined to force people to recognize and respect the openly gay population.⁵⁸

Goss has also acknowledged the value of words as weapons. “Gay/lesbian” is correct. “Homosexual” is not. The latter refers to a “clinical pathology” while the former reflects a “consciously united resistance to homophobic and heterosexual deployments of power relations,” he said.⁵⁹ On the other hand, Goss applauded the transformation of the word *queer* from a derogatory reference used by homophobes to “an empowering, postmodern word of social rebellion and political dissidence.”⁶⁰

An increasing number of colleges, universities and graduate schools are offering “Homophobia 101” courses to indoctrinate students in *gayspeak*.⁶¹ Jim Milham of the University of Houston has even attempted to develop a “scientific scale” to measure *homophobia*.⁶² AIDS-health care advocates have assailed *homophobia* as a cause of AIDS.⁶³

The creation of the word *homophobic* is closely linked to the Collective’s effort to pass itself off as a “sexually oppressed minority” in need of reclaiming its civil and religious “rights.”⁶⁴ “As the sexually oppressed, queer Christians claim the epistemological privilege of the oppressed. ...They stand with fugitive Israelite slaves,” Goss waxed poetically.⁶⁵

The implications of Marotta’s and Goss’ statements are clear. Each and every time we use the word *gay* as opposed to *homosexual*, or the term *homophobic*, we validate the Homosexual Collective and advance its cause. Conversely by striking words like “gay” and “homophobic” from our vocabulary, we deny the Collective access to our minds and maintain our intellectual and moral integrity.

Any discussion of homosexual dialectics would be incomplete without at least a brief reference to *camp* and the functions it serves in homosexual discourse.

Camp, the artificially exaggerated effeminate and banal mannerisms employed by homosexuals is, like *gayspeak*, one of the many defense mechanisms used to help homosexual cope with what they perceive as a hostile heterosexual world. The effeminization of male names is part of the homosexual *cantarget*.⁶⁶

Although camp always carries with it elements of theatricality and humor, it can also be an expression of hatred and a vehicle for ridiculing and subverting traditional gender roles and traditional heterosexual institutions including marriage.⁶⁷

Camp, like *gayspeak*, is a defense mechanism. It insulates the homosexual in his fantasy world, affirms his perpetual adolescence and reinforces his perversion. It is not funny.

The Politics of “Coming Out” and “Outing”

“Coming out” (of the closet) and “outing” are two important strategies of “gay liberation”.

Homosexual academics Warren Johansson (Act Up) and William A. Percy (Lesbian and Gay Caucus of the American Historical Association) consider these terms to be “two sides of the same coin.”⁶⁸ In contrast, writer Philip Gray claims that “the homosexual is not coming out of the closet, he’s coming out of day care.”⁶⁹

In the Collective lexicon, coming out is the conscience-raising process that transforms the “homosexual” into a “gay” man and binds him to the Collective.

The commonly acknowledged stages of the coming out process are as follows:

Stage 1—The acknowledgement by the homosexual that his condition is a fixed component of his personality—his being.

Stage 2—The self-acceptance and celebration of his new “gay” identity.

Gay is Good! The elimination of feelings of guilt and self-hatred. Stage 3—

The homosexual/gay man shares his coming out with other people including other homosexuals, friends, family and other associates. He tells his coming out *story* to anyone who will listen. Common outward manifestations of his new status include participation in “gay” public functions including parades and other types of public demonstrations, the

joining of a “gay-friendly” church, and the wearing of jewelry or distinctive clothing that marks him as a “gay” man. The neophyte begins to immerse himself in the “gay” sub-culture. His new social milieu opens the door to an endless supply of sex partners whom he doesn’t have to pay. Drug taking initiates him into the more overt criminal features of the “gay” world. Stage 4 —The final stage, that of coming out *politically*, is the most important if not for the individual at least for the Collective, since without it the Collective would cease to exist. As a “gay” man, the individual must recognize his debt to the Collective and devote himself to the fight against societal homophobia and the struggle to end the oppression of “his people.” “Gay Liberation” becomes his reason for living.⁷⁰

Thomas F. Driver, a Methodist and former Paul Tillich Professor of Theology and Culture at the Union Theological Seminary in New York described coming-out as a “confessional experience.”⁷¹

“Confessional performance is an early, necessary step in the liberation of any oppressed people. I am speaking of acts in which people openly proclaim their identity as members of an oppressed group, and confessing loyalty to the cause of liberation,” said Driver.⁷²

According to Rueda, once the transformation of the “gay” man is complete and loyalty to the homosexual *borg* assured, he is then ready to serve as a role model for homosexuals in the early stages of the coming out process.⁷³

In the international anthology *Coming Out*, New York political activist/editor Stephen Likosky affirmed the importance of coming out as a symbol of opposition to “the authority of the traditional family, religious doctrine, and state power.”⁷⁴ He compared the “gay movement” with “other great freedom movements of the twentieth century” including the anti-apartheid, civil rights and feminist movements, but with one significant difference:

The gay revolution, however, is unique in at least one important way. It has the potential of liberating the homoerotic component repressed in all of us, and in doing so, transforming social relations as never before experienced in history. The vision of a world peopled by polysexual individuals and freed of rigid sex roles is today no longer confined to sci-fi literature. Rather, it is a vision for which...many of us around the globe find necessary to struggle if the human family is to be preserved.⁷⁵

“Outing” unlike coming out is not based on choice. It unclosets the
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closeted, whether they want it or not.⁷⁶ It has become a powerful political weapon used by activist groups like Queer Nation and Act Up against those homosexuals who refuse to “come out” on their own volition, and especially those who are known to harbor feelings of indifference or even hostility toward the Homosexual Collective.

Historically, exposure of an individual as a sodomite was connected with transgressions of the moral laws against which the State and Church applied sanctions. Today it is being used by sodomites as a means of exposing closeted homosexuals of prominence including entertainers, celebrities, socialites, politicians, wealthy entrepreneurs, corporate executives, sports stars, high clergy and other power brokers—living and dead. AIDS has also played a role in indirectly outing closeted homosexuals from all walks of life including the priesthood and religious life.

In *Outing—Shattering the Conspiracy of Silence*, Johansson and Percy expressed enthusiasm for the practice:

Outing represents a pressure brought by the visible and vocal portion of the Queer Nation on the invisible, silent, prestigious minority, as it were a demand that the elite of our community recognize their allegiance and act to further the collective interests of our nation to which—by birth, socialization, or choice—they belong. This practice stems from the growth of political consciousness that sees all of us as sharing a common fate and as responsible for one another. If it succeeds, it will magnify our symbolic presence at the upper levels of society and make the public aware of how many prominent individuals prefer tabooed sexual pleasures.⁷⁷

Both men agreed that outing has “a historic mission,” and is a “necessary and irreversible process whereby the homosexual culture or subculture, driven underground by religious intolerance, is regaining or asserting its public identity and image.”⁷⁸ The authors contend that once the “postmedieval anachronism of conformity and unanimity in sexual life” is destroyed, the need for outing will be relegated to “the dustpan of history.”⁷⁹

On the subject of outing homosexual clergy, Johansson and Percy noted that, in recent years, the only clergy that have been outed are clerical pederasts, but that none have been outed on purely “ideological grounds.”⁸⁰ “The outing of a living American cardinal might be beneficial to the queer nation as the outing of a Supreme Court Justice, and it can scarcely be believed that there are none,” they concluded.⁸¹

In his “Manifesto,” Goss characterized outing as a manifestation of “transgressive politics.” He quoted “gay” philosopher Richard Mohr who believes that the practice does not violate privacy rights “since it is maintained by the homophobic force of society.”⁸² Goss concurred that outing is a legitimate means of fighting oppression and those “who would betray their own,” and that unless it “violates an overall dignity value, it does not violate private rights.”⁸³

Goss suggested that one of the services that “Queer Christian-based communities” may choose to perform after a period of “reflection” and “dialogue” is the outing of “church leaders who have taken active roles in leading homophobic hate campaigns.”⁸⁴

Goss gave an excerpt from a letter that was written by a “gay” priest to Rev. Robert Williams, author of *Just as I Am—A Practical Guide to Being Out, Proud, and Christian*, and the first openly homosexual priest in the Episcopal Church.⁸⁵

According to Williams, “his friend, queer priest Zal Sherwood” told him he had slept with “so many closeted clergy including three closeted bishops” and that he had “a very good memory for detail.”⁸⁶ Sherwood said he was anxious to out them and sought Williams’ advice.

Williams replied that if these priests and bishops are doing something to actively harm us (gays), outing is in order. If they are just living their lives quietly, it is not. However, he agreed with Sherwood that closeted gays harm all gays and they perpetuate homophobia.⁸⁷ Williams concluded that “they owe us something,” and urged Sherwood to use as his guide— “what would be the most loving thing to do?”⁸⁸

Ordained by the openly homosexual Episcopalian bishop John Spong of the Newark, Diocese, Williams died in 1992 at the age of 37 of AIDS-related complications.⁸⁹

Williams demonstrates the love-hate relationship that exists between the Collective and all organized religion to which we now turn our attention.

Relations with Religious Organizations and Movements

Despite the fact that the Collective has consistently denounced religion as an instrument of oppression against “gays,” it has been forced to accept the fact that without support from religious leaders their cause is dead in the water, and it has acted accordingly. Of all society’s institutions, none is as important to the Collective as organized religion and religious movements.

Religion is the supreme arbitrator and validator of human behavior. The secular State declares what acts are legal, but only the Church can declare what acts are moral and which are sinful. And it is upon the latter that our eternal destiny and salvation depends.

As long as religion continues to hold homosexual acts to be objectively sinful and opposed to the natural law, the Collective will never achieve its objectives. Hence, the Collective's preoccupation with infiltrating, colonizing, and subverting existing religious institutions using the same strategies that have proven effective in the penetration of secular institutions in order to bring them under the Collective's sphere of influence. It has also created its own "churches" and "parachurches," specifically the Universal Fellowship of Metropolitan Community Churches (UFMCC) that falls under its direct control.

Although this book is primarily concerned with the Collective's ongoing offensive against the Roman Catholic Church, nevertheless, the following general assessment of the Collective's penetration of non-Catholic religious institutions in the United States will be a helpful adjunct to the reader.

Capitalizing on Church Assets

As Rueda has noted, "Churches, once they have been infiltrated by the homosexual movement, constitute one of its most important allies."⁹⁰ Not only do these religious institutions sanctify, or at least *appear* to sanctify (which is just as useful) same-sex behavior and practices and provide the Collective with the credibility and respectability it so ardently craves, they also put their manifold resources and personnel at the service of the Collective.

The vast bureaucracies of the captive churches provide the Collective with funding in the form of cash and grants. Their educational and communication facilities provide public forums for advancing the Collective's ideology and programs. Peace and Justice and AIDS Ministry offices are especially vulnerable to exploitation.

Church members and other contacts within their denomination's ecumenical networks provide a huge human reservoir of relatively naïve men and women from which the Collective can cull non-homosexual fellow travelers and enlist volunteers to serve its interests. Larger denominations with lobbying staffs at state and national levels offer the Collective obvious political advantages. The formation of special commissions to study the

“homosexual question” and the formation of homosexual organizations like Parents, Families and Friends of Lesbians and Gays (PFLAG), all under the control of the Collective, serve to move the homosexual forward within the church.⁹¹ Teen youth groups are a favorite hunting ground for homosexuals with pederastic inclinations. Even relatively young school-age children can be recruited for special quasi-political projects such as the well-publicized Quilt Project in which the names of people who have died of HIV-infection are sewn onto the quilt.

To date no major religious denomination — Catholic, Protestant, or Jewish—has escaped penetration by the Collective. In a few cases such as the Unitarian Universalist Church, subterfuge has been quite unnecessary.

As an overall strategy the Collective has chosen to sell itself to their religious brethren as a “civil rights” movement and has played down the moral issues surrounding homosexual behavior. It has also placed great emphasis on the homosexual condition as one that is not chosen but rather innate (i.e., permanent and untreatable). Congregations are assured that the Homosexual Collective poses no threat to traditional marriage or family life.

A combination of non-confrontational and confrontational politics are employed by the homosexual movement depending upon the political lay of the land and the degree of resistance expected from the target church. In general, the more traditional and doctrinaire the denomination, the greater the resistance to the manipulation of Scripture and dogma to suit the needs of the Collective, and to the acceptance of “holy unions” and the ordination of “gays” and lesbians.

Where the “gay” man or lesbian chooses to remain in his or her church, it is expected that, in any case of conflict of interests, loyalty to the Collective will override all other considerations.⁹²

In many cases, however, homosexuals dissatisfied with hostile religious attitudes towards same-sex behaviors by mainstream denominations prefer to join “alternative churches” and “parachurches” created by and for homosexuals or turn to Eastern mysticism and/or to the Occult for religious validation.

Universal Fellowship of Metropolitan Churches

The most prominent and politically active homosexual alternative church is the Universal Fellowship of Metropolitan Community Churches (UFMCC) founded by Reverend Troy Perry, an avowed homosexual, in Los

Angeles in 1968.⁹³ The UFMCC currently boasts a membership of 43,000 gay, lesbian, bisexual and transgender Christians in 300 congregations worldwide.⁹⁴

The UFMCC teaches that homosexuality is “not a sin and not a sickness,” and that “homosexual relationships should be celebrated and affirmed!”⁹⁵ It depends heavily upon the questionable research findings of the so-called “social sciences” to validate what it calls its “elastic theology.”⁹⁶

According to Perry, the UFMCC is committed to confronting “the injustice of poverty, sexism, racism and homophobia through Christian social action.”⁹⁷ On the other hand, Rueda states that the primary function of the UFMCC is to subvert Catholic, Protestant and non-Christian religious institutions and transform them into political and ideological allies.⁹⁸

The UFMCC has acted as a battering ram against the Roman Catholic Church and more traditional Protestant denominations and evangelical sects. In this venture, the UFMCC’s Department of Ecumenical Relations headed by R. Adam DeBaugh has proven to be demonstrably effective in establishing “gay” cooperative political networks within these churches.⁹⁹ An examination of DeBaugh’s extensive memberships in a wide-range of “ecumenical” organizations and enterprises amply demonstrates how the system works.

Prior to his joining the UFMCC in Washington, D.C. in 1973, DeBaugh served as the director of the Center for the Study of Power and Peace, and was Administrative Assistant to Congressman Bob Edgar who later became the head of the National Council of Churches. In June 1975, DeBaugh cofounded the UFMCC Washington Field Office on Capitol Hill and became a full time lobbyist for “gay rights.” He served on the Board of Directors of the Gay Rights National Lobby which had its offices at the UFMCC Field Office. Later the same year he was named Director of the UFMCC Department of Christian Social Action. He served on the Board of Directors of *The Washington Blade* and on the Board of Directors of the UFMCC Emmaus House of Prayer. He was named co-director of the new Department of Ecumenical Relations and in 1981 he wrote the UFMCC’s original application for membership in the National Council of the Churches of Christ in the U.S. In October, 1983, DeBaugh was elected District Coordinator of the Mid-Atlantic of the UFMCC District, and served on the General Council.

He has served on the Board of Trustees of the Fund for Overcoming Racism, and Board of Directors of Among Friends, Inc., a “gay” crisis center. He is currently the Director of Chi Rho Press, another UFMCC non-profit spin-off.¹⁰⁰

According to Rueda, during his employment at the UFMCC Washington Field Office, DeBaugh worked closely with the little known but powerful Washington Interreligious Council on Human Rights and helped found the Interfaith Council on Human Rights.¹⁰¹ He maintained close contact with the National Council of Churches (NCC), the National Council of Community Churches, the World Council of Churches, the Ecumenism Research Agency, the NCC Commission on Women in Ministry, the NCC Joint Strategy and Action Coalition and the Washington Inter-religious Staff Council, reported Rueda.¹⁰²

DeBaugh had a particularly close working relationship with New Ways Ministry formerly headed by Sister Jeannine Gramick of the Catholic School Sisters of Notre Dame and Rev. Robert Nugent, a Catholic priest of the Society of the Divine Savior. In the spring of 1980, Nugent assisted DeBaugh in putting together a series of “Denomination Statements” that the UFMCC used to lobby for a Congressional National Gay Rights Bill.¹⁰³

Rueda noted that one of the lesser known activities of DeBaugh’s ecumenical office was the infiltration of seminaries and schools of theology across the United States in order to scout out lesbian and gay seminarians, staff and faculty. The UFMCC helped form homosexual caucuses within these facilities and also established an ongoing network of homosexual clergy from all denominations, charged Rueda.¹⁰⁴

Queer Christian Theology and Base Communities

Along the lines of Metropolitan Churches, Catholic priest Robert Goss advocates the creation of “new alternative forms of religious practice” including new sacraments and the formation of Christian change or base communities as alternative churches for homosexuals and others who have been “disenfranchised” and “oppressed” by institutional structures.¹⁰⁵

“Christianity itself is not the enemy ... institutional forms of Christianity are,” said Goss.¹⁰⁶ He has proposed the deconstruction of Christology especially its ecclesial authority (hierarchy) and its replacement with a new Christ—not “Christ the Oppressor but Jesus the Liberator.”¹⁰⁷

The new change/base communities will be “nonhierarchical” and

“inclusive” and embrace “an erotic Jesus,” Goss wrote.¹⁰⁸

The “new social order of God,” according to Goss will embrace: Initiation (baptism) sacraments that require Queer Christians to come out in both a person and spiritual sense; a new communion in the form of “breaking bread and sharing the cup” that will represent an act of liberation; rites of healing and exorcisms to expunge feelings of internal homophobia; the blessing of same-sex unions; and the recognition of Queer Ministry.¹⁰⁹

Goss said that these new change/base community structures will be places where “Christians can celebrate the joy of being lesbians and gay men ... (places) of love-making and justice doing.”¹¹⁰

In *Queering Christ—Beyond Jesus Acted Up*, Goss’ sequel to *Jesus Acted UP*, Goss praised his fellow ex-Jesuit Joe Kramer’s vision of a futuristic “erotic religious community of gay/bisexual men ...based on rituals of sex.”¹¹¹ Goss went on to elaborate on the spiritual meaning of one of these rituals called barebacking, that is, anal penetration without the use of condoms including copulation with AIDS-infected partners.¹¹²

Goss quoted sex activist Eric Rofes who argues that anal sex is what gives meaning to who you are as a gay man.¹¹³ Goss said that sodomy is “real sex,” the “gay equivalent of sexual intercourse between a man and a woman” and it gives homosexual partners “a spiritual experience of selfeffacement and intimacy.”¹¹⁴

Theosophy, the Occult and Eastern Mysticism

For homosexual men and women who prefer a more serene, meditative, mystical/magical approach to spirituality, occult sects like Theosophy and its modern-day progeny, the New Age Movement, offer homosexuals still other alternatives to Christianity.

Since the late 19th century, theosophy, as proclaimed by its most famous proponent Helena Petrovna “Madame” Blavatsky (1831–1891) has attracted a number of spiritual and moral renegades from Christianity.

Theosophists proclaim the universal brotherhood of humanity without distinction of race, creed, sex (or sexual orientation), caste or color and embrace an ecumenical spirit of indifferentism with regard to specific religions or philosophical movements.¹¹⁵

The theoretical framework for theosophy incorporates all of the ancient heretical occult systems including Pantheism, Gnosticism, Jewish Kabbalism and European Neoplatonist Hermeticism as well as elements of the Eastern

mysticism of Hinduism, Buddhism, Yogism and Brahmanism, overlaid with a heavy mantle of good old-fashioned Spiritualism. Theosophy has no mandatory creed or dogma or moral code. Its members are free to accept or reject any or all of the “truths” or philosophical ideals it offers including belief in reincarnation and the law of Karma, that is the sum and consequences of a person’s actions during the successive phases of his existence that determine his fate or destiny. Theosophy does not recognize a personal God, only an omnipresent “Divine Spirit.” It rejects Christian belief in a personal immortality and in Heaven and Hell. As in all occult societies, Theosophists seek out the “secret knowledge” of life and nature that is made known only to the few “chosen” or “elect” through direct intuition or illumination of the Divine Spirit or Essence or its intermediary Masters. It’s not difficult to understand why homosexuals and other sexual outlaws have historically been attracted to heretical teachings like theosophy.¹¹⁶

The School of Modern Theosophy was founded by Ukrainian-born Madame Blavatsky in New York City in 1875 and later relocated to Adyar (Madras), India, the home of all theosophic speculation. In 1885, the famed seer left India and went to London where she set up her residence and the headquarters of the Theosophical Society at Maycot cottage in Norwood. Here she wrote her magnum opus, *The Secret Doctrine*, and took over the training of a small group of novices that included the well-known freethinker and Fabian-feminist Annie Besant, a convert from Anglicanism to theosophy and Blavatsky’s heir apparent.

My brief reference to theosophy most likely would have ended here were it not for the appearance on the English Theosophical scene at about this time of another famous convert to theosophy, one Charles Webster Leadbeater, who in a relatively short period of time managed to draw the Society into a major pederast scandal. Considering the facts that at least two Catholic religious orders, the Legionaries of Christ and the Society of St. John, have been accused of harboring clerical pederasts whose *modus operandi* bear an uncanny resemblance to that of Master Leadbeater, I think it is a story worth telling.

According to Dr. Gregory Tillett, one of Leadbeater’s more recent biographers, when he was a young man, his mother told Charles he had a vocation in the church.¹¹⁷ Although Leadbeater lacked a university education, he managed to get himself ordained to the priesthood in 1879 largely because of his family connections to the Anglican Church. He was the nephew of the

eminent Church of England clergyman William Wolfe Capes of the Diocese of Winchester.

Tillett records that Leadbeater's first assignment was at St. Andrew's Church in Farnham.¹¹⁸ He lived in a small cottage called Hartford in nearby Bramshott with his mother until her death. Competent and attentive to all his ministerial duties, Leadbeater took a particular interest in the training and religious education of young boys in his parish and he established a number of study groups and clubs for them, wrote Tillett.¹¹⁹

However, Leadbeater soon became theologically restless with orthodox church doctrine and started to look for answers from unorthodox sources including spiritualism and the occult, said Tillett.¹²⁰ His first contact with theosophy came through a reading of *The Occult World* by A. P. Sinnett, President of the London Lodge, which highlighted Blavatsky's alleged extraordinary occult powers. On November 21, 1883 Leadbeater joined the Theosophical Society.¹²¹

Only 13 months later, on December 21, 1884, Leadbeater reported that he had received some new "revelations." He left everything and everyone and sailed from England to India where he joined the Theosophical Society staff at its international headquarters in Adyar. His arrival coincided with the annual convention of the Society that reinforced his belief in the doctrine of the Masters.¹²² He later traveled to Ceylon where he undertook an intense study of Buddhism and converted to Buddhism. In Ceylon he also discovered a 13-year-old Buddhist boy named Jinarajadasa, the "reincarnation" of his younger murdered brother, Gerald. The young man became Leadbeater's traveling companion and assistant.¹²³

By 1889, Leadbeater, had become a rising star in theosophical circles, said Tillett. He returned to England where he met the ailing Blavatsky's protégé, Annie Besant, who controlled the Esoteric Branch of the Society in London and who assumed full control of the Society when Blavatsky died in 1891.

According to Tillett, Besant and Leadbeater formed a warm friendship and began the joint explorations of "astral and mental planes, life after death, reincarnation and past lives."¹²⁴ As Leadbeater's reputation as a world-class occultist grew, so did the popularity of his writings. In "An Occultist's View on Christianity," (1899), Leadbeater disclaimed Jesus as the Christ and denied His divinity as the Second Person of the Trinity.¹²⁵ He also acquired

another boy-companion, Basil Hodgson-Smith.¹²⁶

Between 1900 and 1906 Leadbeater undertook a series of highly successful lectures in major cities of the United States, Canada, Australia and New Zealand that brought him world-wide acclaim in theosophical circles.

All these accolades, however, came to a screeching halt, said Tillett, when Mrs. Besant received a letter from Mrs. Helen Dennis, Corresponding Secretary of the Theosophical Society Esoteric Section in the United States, dated January 25, 1906. The communication informed Besant that while Leadbeater was in the States he had engaged in “morally criminal acts” with young adolescent and pre-adolescent boys entrusted to his care.

Dennis indicated that these “reprehensible acts” included instruction in “self-abuse” (masturbation) and mutual touching. Leadbeater reportedly told his charges the instruction was part of their occult training and would help make them strong and manly and ward off lustful feminine advances. Most telling was the fact that Leadbeater held the boys to secrecy. The letter also indicated that these were not isolated incidents and that Leadbeater had likely abused other young boys in India, Ceylon and possibly England.¹²⁷

One of his victims was a young American boy named Douglas Pettit who revealed that Leadbeater told him that his “aura” indicated he was in sexual distress and needed masturbation as an outlet.¹²⁸ In a coded letter found in Toronto to another of his “darlings,” Leadbeater recommended masturbation twice a week. “Glad sensation is so pleasant ...a thousand kisses,” he signed off.¹²⁹

When confronted with the charges by Besant and the London Theosophical Society, Leadbeater did not bother to disclaim them. He admitted that he had given the boys instruction on masturbation because he believed the practice to be an antidote to even worse vice later on in life.¹³⁰

Following a trial before the British Lodge on May 16, 1906 with an American representative in attendance, Leadbeater was forced to resign in disgrace from the Society. Wisely, he went into semi-retirement until the Masters should call the martyr from his tomb.¹³¹ Thus the Leadbeater Affair was brought to a temporary close.

Towards the end of 1908, Besant, who had initially condemned Leadbeater, had a change of heart and mind and urged his reinstatement to the Theosophical Society. He returned to India in February 1909 just in time to discover a new “Christ” in the person of a young Indian boy, Jiddu Krishnamurti. The Society established the Order of the Star of the East to

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pave the way for a Second Coming—which never came. In the meantime, details of Leadbeater’s ill-fated 1906 secret trial on charges of sex abuse began to leak out into the international press in India.

An article appeared in *The Hindu* stating that Leadbeater “was not a fit person to be the guardian of a pig...” and Krishna’s father wanted his son back.¹³² A protracted custody battle ensued. In the meantime, Leadbeater had discovered yet another “Messiah” at the 1913 annual Society’s convention in Benares. Leadbeater said that the boy, known as Rajagopal, was the reincarnation of Saint Bernard of Clairvaux.¹³³

As controversy continued to swirl about him, Leadbeater left India for a lecture tour in the Pacific regions. In August 1914, he decided to settle in Australia.

Here he renewed an old friendship with a fellow sexual pervert named James Ingall Wedgwood.

Wedgwood had joined the Theosophical Society in 1904. Leadbeater was his sponsor. Wedgwood was also a 33rd degree Co-Freemason and a member of the occult *Ordo Templi Orientis (OTO)*.¹³⁴

On June 12, 1915, Leadbeater was initiated into the Masonic order by Wedgwood and quickly rose to the 33rd degree.¹³⁵ Tillett reported that Leadbeater also became interested in other occult societies including the Temple of the Rosy Cross (Rosicrucians) and later the *OTO* in Australia that was headed by one of his pupils, Vyvyan Deacon.¹³⁶

In the meantime, Wedgwood embarked on a new spiritual adventure— this time with the Ancient Catholic Church (Liberal Catholic Church) based in Great Britain.¹³⁷ Archbishop Arnold Harris Mathew, welcomed the new convert, homosexual warts and all.

After his baptism and confirmation, Wedgwood began promoting the Liberal Catholic Church among members of the Theosophical Society including Leadbeater. Believing that he was being called to Holy Orders, Wedgwood presented himself for Minor Orders, was ordained a deacon and on July 22, 1913 was ordained into the Liberal Catholic priesthood by Dr. Mathew. He was eventually made a bishop. Being a homosexual, Wedgwood said, was no bar to the priesthood or the hierarchy since morality was not a prerequisite for Liberal Catholic priests. He was free to continue his homosexual “cottaging” in public toilets.¹³⁸

On July 22, 1916, Leadbeater joined Wedgwood as a consecrated bishop of

the Liberal Catholic Church. He also began to recruit some of his former pupils to the Liberal Catholic Church priesthood.

It did not take long for the roof to fall in on the growing homosexual/pederast ring that had formed within the Church.

In 1919, Reginald Farrer, a Liberal Catholic priest and a friend of Wedgwood and former pupil of Leadbeater, confessed to Church elders that he had been drawn into the vice of sodomy, but whereas he had denounced his own perversion, he said that Wedgwood had not given up the practice.¹³⁹

Wedgwood, now in a senior position in the Church, initially pleaded innocent, but eventually resigned his ecclesiastical office, said Tillett.

Leadbeater moved up and replaced him as Presiding Bishop.

Eventually, four high ranking clerics were expelled from the Church for engaging in acts of sodomy, including Bishop Fredrick Samuel Willoughby, who had consecrated Wedgwood. With all the mud-slinging and sensational revelations going on, it was only a matter of time before members of the London Theosophical Society demanded an investigation of the immorality that threatened the integrity of the Society. After all, it was Leadbeater who had initiated Wedgwood into the Society.

In the meantime, back in Australia, Leadbeater had formed a small Theosophical community for boys between the ages of 14 and 21. In 1922, he obtained a large residence in Sydney, known as the Manor, to house the new community where some of the young men lived. All male communal bathing was the rule at the Manor, and it was reported that Leadbeater received an enema in front of the boys as part of his morning ritual (enemas are commonly used in preparation for sodomy).¹⁴⁰

According to Tillett, from May to June of that same year, the police carried out an investigation to see if there was any concrete evidence of criminal activities by Leadbeater at the Manor. The seer's pupils from the Manor were interviewed, but refused to give any evidence against their teacher.¹⁴¹ The records from the official inquiry indicated the students may have been coached by Leadbeater and some returned later to amend their statements. In its final report, the police indicated Leadbeater was a "sexual pervert" who should be kept under observation, but there was not enough evidence to jail him.¹⁴²

Back in England, news of Leadbeater's unorthodox methodology at the Manor found its way into occult circles outside of the Theosophical Society that was beginning to feel heat of a growing international scandal. Tillett

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noted that the well-known writer Dion Fortune charged that a mysterious group of male occultists were using homosexual techniques to build up “a reservoir of dark astral power.”¹⁴³

Nevertheless, Leadbeater managed to hold on to his theosophical standing and bishop’s miter.

In 1932, Mrs. Besant, who was in poor health asked him to come to Adyar. The 78-year old Leadbeater granted her wish. She died on September 20, 1933, with him by her side. Leadbeater followed her in death on February 29, 1934, and their ashes were mingled in Adyar in the Garden of Remembrance.¹⁴⁴

Wedgwood died a less poetic death. He contracted syphilis through his many homosexual liaisons and went insane from paresis of the central nervous system.¹⁴⁵

In the final chapter of his biography and notations on Leadbeater, Tillett summarized the charges of sexual abuse leveled against the seer by some of his pupils and other young men with some startling revelations and revisions. Tillett reported that Leadbeater had taught sexual techniques other than solitary masturbation to a very select circle of young male initiates in connection with their occult and sexual magic training. These included ritualistic group masturbation.¹⁴⁶ The seer demanded total secrecy from his boys, added Tillett.¹⁴⁷

In a footnote to the U.S. scandal, Tillett stated that in 1911, Douglas Pettit, the young American boy who initially confessed that Leadbeater had given him instructions on masturbation, revealed that the seer had also sodomized him, and at least two other boys he knew.¹⁴⁸ Pettit said that Leadbeater told him that the Masters preferred sodomy to normal malefemale sexual relations.¹⁴⁹ Hubert van Hook, one of Leadbeater’s earliest pupils also reported he had sexual relations with the famous theosophist.¹⁵⁰

The secret life of Charles Webster Leadbeater as a clerical homosexual pederast teaches us a number of important lessons—both about the victims and the abuser himself—that can be related to the ongoing clerical sex abuse scandals that have racked Am-Church over the last three decades.

First, yesteryear as today, young male victims of clerical sex abuse rarely report the crime against them. Second, for the homosexual pederast, the priesthood is an ideal cover. Third, clerical pederasts like all perverts, lie about their activities. Fourth, young boys with religious vocations are likely

to believe *anything* that their religious superiors tell them; Fifth, parents of clerical sex abuse victims are not wont to recognize, much less admit, the existence of the crime. And finally, the Homosexual Collective, then as now, is quite capable of colonizing and exploiting the religious life for its own ends.

By the time Leadbeater and Wedgwood and Company were through with the Liberal Catholic Church it was on the verge of total disintegration.

Interestingly, the program of “liturgical renewal” introduced by Leadbeater and his associates into the Church’s rites and rituals that included occult doctrine, has remained a permanent feature of many Liberal Catholic Churches up to the present day.

Blasphemy

One of the noticeable features of religious references found in contemporary “gay” literature and articles published and circulated by the Homosexual Collective is its irreligious scatological and even blasphemous content.¹⁵¹

For example, in an essay titled “The Necessity of Excess,” Pat (Patrick) Califia-Rice, a transgenderized bisexual and licensed therapist and member of “the kink community” with a son he-she is “co-parenting with his/her ex-lover (also a transgender),” described his-her fisting experience:

...But I also knew that there was something sacred about our deep intimacy that was higher than any chemical could ever get me, perhaps as high as heaven itself ...we borrow a little divine grace and provide a smaller version of the shelter of that transcendental love. ...The man who arranges himself in a sling, awaiting anointing with Crisco, has come in perfect love and trust like a child to baptism. Lust can be a sacrament that washes us clean of envy, pride and anomie, and returns us to daily life with a satisfied heart, renewed hope and greater compassion.¹⁵²

Bruce Rodgers, author of *The Queens’ Vernacular* has noted that “Since they (gays) are outlawed from the comfort of most religions ...they have imparted a decidedly sacrilegious quality to their slang”¹⁵³ Examples cited in his book include the use of the word “bullshit” for “bishop” and the phrase, “May Miss God strike you dead!”

Similar examples of irreligious gay slang include the term “Holy Week,” meaning any period of time when one abstains from sex; the phrase, “Tijuana Bible” referring to “really putrid pornography”; and the S&M/B&D “chapel”

which is the torture room equipped with weapons for inflicting pain and humiliation.¹⁵⁴

Since the early 1970s, there has been an increase in outright blasphemies against Jesus Christ, Our Lord and Savior by the Homosexual Collective especially in “gay” clerical circles where Jesus is often portrayed as a homosexual, and Saint John and Lazarus his lovers.

These blasphemies are certainly not original. Church history records that the occult Theosophical and Kabalistic writings of anti-Christian secret societies down the centuries have profaned Our Lord in a similar manner.

In the late 15th century, a number of crypto-Jews known as Marranos, who simulated conversion to Catholicism but continued to worship as Jews, were accused by the Spanish Inquisition of cursing Jesus and calling Him a sodomite.¹⁵⁵

In the second-half of the 20th century, the blasphemy was publicly repeated by the Rev. Canon Hugh W. Montefiore, a Rugby schoolboy and an Anglican convert from a notable Jewish family, who served as Vicar of Great St. Mary’s, Cambridge University Church in England.

The occasion was a speech titled “Jesus, the Revelation of God,” that Montefiore delivered at the 50th Conference on Modern Churchman at Oxford, England, July 24–28, 1967.¹⁵⁶

As part of the conference’s “new quest for the historical Jesus,” Montefiore’s talk centered on certain “peculiar characteristics of Jesus” specifically that “he remained unmarried ...(and) lived for 30 years as a private citizen before beginning his public ministry at the River Jordan.”¹⁵⁷ During his speech, the Anglican minister claimed there was no indication that Jesus was conscious of his vocation as Messiah or the Son of God—a plainly heretical teaching.¹⁵⁸

Among the reasons Montefiore gave as to why Jesus may not have married was that he was a homosexual in nature, that is, women held no attraction for him. “This homosexual explanation,” the Anglican cleric told his audience “is one which we cannot ignore.”¹⁵⁹

While Jesus had women who were his friends, he explained, it was “men whom he loved.”¹⁶⁰

From conception to death, said Montefiore, Jesus was “an outsider.” “Whether or not we accept the so-called Virgin Birth, no one could deny that Jesus was conceived out of wedlock,” he continued, and that he closely allied

with “‘the outsiders’ and the unloved ...publicans, prostitutes and criminals.”¹⁶¹

“If Jesus were homosexual in nature (and this is the true explanation of his celibate state) then this would be further evidence of God’s self-identification with those who are unacceptable to the upholders of ‘The Establishment’ and social conventions,” Montefiore continued.¹⁶² “The character of Jesus here discloses an important aspect of the nature of God, befriending the friendless, and identifying himself with the underprivileged,” he concluded.¹⁶³

When the London press picked up news of Montefiore’s titillating comments, especially his references to Jesus as a homosexual, the Anglican cleric was forced to publicly defend his thesis.

He explained that he never said that Jesus was an *active* sodomite and that the word *homosexual* “when applied to human nature does not contain or imply any moral connotation whatsoever.”¹⁶⁴ “It is simply descriptive of a certain type of personality. It in no way implies or attributes any kind of sinfulness to Jesus,” he told reporters. “As readers of this lecture will notice, I have been careful to stress (because I happen to believe) the human perfection of Jesus and his entire obedience to his Father’s will,” Montefiore explained in an attempt to stave off his critics.¹⁶⁵

For his blasphemous “insights” that Jesus might have been a homosexual and most certainly was a bastard, the Anglican Church offered Montefiore the post of bishop of Kingston-upon-Thames in 1970, and then bishop of Birmingham, even though it was rumored that Downing Street vowed he should never be a bishop.¹⁶⁶ He also served as Chairman of the Church of England’s Board of Social Responsibility.

In his biography of Montefiore, John S. Peart-Binns gives us some additional information on Montefiore’s background including the fact that he was President of the Gaia Trust, part of the global Green/New Genesis pantheistic/environmental movement founded by Robert Lovestock in 1988.¹⁶⁷ According to Lovestock, “On Earth, she (Gaia) is the source of life everlasting and is alive now, she gave birth to mankind and we are part of her.”¹⁶⁸

The Gaia Trust seems an unlikely organization for an Anglican minister like Montefiore to have attached himself, but then again, ex-Anglican Rev. Robert Williams, whom I have already quoted in connection with clerical outing and who believed that Lazarus was Jesus’ homosexual lover, said that

“Mary/Gaia, was the Goddess whose priest he aspired to be.”¹⁶⁹

Morton Smith on Jesus as Homosexual and Magician

In 1972, Morton Smith, an ex-Episcopalian priest and Professor of Ancient History at Columbia University, also took up the blasphemous charge that Jesus was an *active* sodomite as well as a magician.

Smith told an audience at the annual meeting of the Society of Biblical Literature that he had discovered a fragment of a letter written by Saint Clement of Alexandria at the ancient Sinai desert Greek Orthodox Monastery of Mar Saba in 1958 that purportedly revealed the existence of a secret version of *The Gospel of Saint Mark*.¹⁷⁰ According to Smith, this secret Gospel suggested that Jesus performed a secret rite of baptism that was conducted at night with the candidate naked except for a white sheet and that the rite possibly included a *physical* as well as a spiritual union.¹⁷¹ Smith did not leave out the equally blasphemous suggestion that the communion rite of Jesus for his elite initiates may also have included sodomy.¹⁷²

Five years later, in *Jesus the Magician*, Smith transformed Jesus into a magician or *shaman* and stated that after his death his disciples formed a secret society to perpetuate Jesus’ secret magical rites.¹⁷³ Edward Hobbs, a critic of Smith’s scholarship who was Visiting Professor at Claremont College when Smith was preparing to publish his new book, commented that “Having failed to convince everyone that Jesus was executed for running a gay-liberation group, caught in the act in Gethsemane (*The Secret Gospel*), he now turned to prove he was executed for being a magician.”¹⁷⁴

Jesuit John McNeill on Jung and Jesus

In the spring of 1981, *New York Native*, a homosexual bi-weekly (now defunct), carried an interview with Jesuit priest John McNeill, an openly homosexual priest and co-founder of Dignity, and Dr. Lawrence Mass who helped establish the Gay Men’s Health Crisis.

In 1976, Rev. Pedro Arrupé, Father General of the Jesuits, gave McNeill’s book, *The Church and the Homosexual*, a *nihil obstat* and permission to publish, even though the book clearly dissented from Church teachings on homosexuality and even though McNeill had made it perfectly clear that he had committed himself to the Homosexual Collective—both publicly and privately.¹⁷⁵

The following is a portion of the *New York Native* interview with McNeill:

Interviewer: You are a practicing psychotherapist as well as a Jesuit scholar. Are You a Jungian?

McNeill: My psychotherapeutic orientation, at least for now, is in the object relations school—more Sullivanian. But Jung had much to say. Each of the special qualities he attributes to the homo-sexual community is usually considered a striking characteristic of Christ himself, like the extraordinary ability to meet an individual's unique person free of stereotypes, or the refusal to accomplish goals by means of violence. The point I'm trying to make here is not, of course, that Christ was a homosexual any more than he was a heterosexual. His example clearly transcends our current homosexual-heterosexual dialectic. My point is that Christ was an extraordinarily free and fulfilled human being.

Interviewer: What about the many scholarly observations (including Boswell's) that Christ's most deeply intimate human relationship was with Saint John?

McNeill: I think what I see in Jesus, is the total freedom to love, to relate to *any* human being. Many priests have succeeded in incarnating these positive qualities of Christ. And, as we've said, many priests in many denominations are homosexually oriented. The gay community, if it were allowed to be itself, to develop its special qualities, has a major role to fulfill in helping to bring about the ideal that Christ represented.¹⁷⁶

The statement by McNeill that Jesus was neither heterosexual or homosexual is an obvious denial of the Incarnation, that Jesus is True God and True Man, not some kind of sexual hermaphrodite male. Further, instead of an outright denial to the suggestion that Saint John's relationship with Our Lord was a pederastic one, McNeill left the door open to the blasphemy.

Ironically it took ten years before McNeill's superiors and the Vatican Congregation for Religious officially dismissed him from the Jesuits and deprived him of his priestly faculties after determining that his public dissent from the Church's moral teachings on homosexuality caused "grave scandal," was "injurious to the teaching authority of the Church," and was "potentially as injurious to the salvation of souls."¹⁷⁷ When they did, it was with the greatest reluctance on *their* part.¹⁷⁸ Indeed it was McNeill who made the final choice to remain with the Collective and leave the Catholic priesthood.

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On October 27, 2002, McNeill, a recipient of Dignity's USA's Life Achievement Award (1997), gave a sermon in New York to celebrate the 30th anniversary of Dignity/New York.¹⁷⁹

After acknowledging the presence of his long-term "lover" Charles Chiarelli in the audience and reliving his alleged "martyrdom" at the hands of Rome, McNeill charged that by limiting the priesthood to "heterosexuals or repressed homosexuals," the Vatican is guaranteeing "the total collapse of the cultic priesthood ...a collapse that will necessarily lead to a new form of shepherding."¹⁸⁰

He said that the attitude of Catholic gays and lesbians toward "the institutional church" should be one of "supreme detachment and indifference," and that "we must detach ourselves from all external authority and learn to hear what the Spirit has to say to us directly and immediately in our own experience."¹⁸¹ He proclaimed the coming of a new Church, a Church of the Holy Spirit—one that will be "totally democratic," with no hierarchy and no priesthood, and where everyone possesses "the Holy Spirit within themselves, everyone an authority."¹⁸²

That sounds like a declaration of war on the Roman Catholic Church and the Catholic priesthood to me.

Time to Free the Slaves

In his essay "Accursed," Robert Seidenberg claimed, "The homosexual culture is a valuable asset to civilization. There is already an abundant supply of heterosexuals—as our ecologists are warning us perhaps too ample a supply. We may live to see the day when those who renounce traditional family life, as homosexuals have, will become the new ecological cult heroes."¹⁸³

In *The Homosexual Network*, Father Enrique Rueda reached just the opposite conclusion—that the Homosexual Collective and its subculture represent "a sick and diseased portion of the social body" and both should be driven back underground.¹⁸⁴

Dr. Melvin Anchell agrees with Rueda that the Homosexual Collective and its "gay" emissaries should be given no quarter by Society.

... One thing is indelibly certain. Homosexual groups cannot be tempered by kindness. They regard such consideration as a form of weakness. Unfortunately they only respond to strong authority. Nothing else. ...The problem is acute. Either our society accepts the tenets of perverts and

becomes a bastion for perversion or we protect life sustaining sexuality dependent upon family and social conscience. There can be no compromise.¹⁸⁵

Unfortunately, to date, the State has failed to take up the moral gauntlet that the Homosexual Collective has cast down at its feet. But what is even worse, is the Church's failure to defend Christ and Christian Civilization against the New Barbarians of which the Homosexual Collective is but a small part.

Volumes III–V of this series are intended to provide a historical and contemporary perspective as to why the Roman Catholic Church in the United States and around the world has failed to take up the challenge levied by the Homosexual Collective. Like much of the material presented in this book, it will not make for happy reading, but I presume that the reader has already surmised as much by now.

Notes

1 See Irvine Louis Horowitz, and Martin Liebowitz, "Social Deviance and Political Marginality: Toward a Definition of the Relation Between Sociology and Politics," *Social Problems*, 15 (1968): 280–295.

2 According to Anthony Wakeling, Ph.D., "...in keeping with greater social tolerance, other forms of deviance (i.e., other than a substantial and varied homosexual sub-culture) which hitherto had been invariably of the individual type are beginning to form their own sub-culture. Transsexuals, transvestites, fetishists, and paedophiles are now organizing themselves in this way."

3 For a listing of classifications of sexually deviant behaviors as of 1960 see Marshall B. Clinard, *Sociology of Deviant Behavior*, Revised ed. (New York: Holt, Rinehart and Winston, Inc., 1963), 240. With the exception of homosexual relations with adults and the distribution of obscene materials the listing of sex crimes punishable by law has remained relatively consistent to date.

4 Rueda, 44–45.

5 Ibid., 44.

6 Goss, 119.

7 Rueda, 46.

8 See Bayer, 6.

9 See Wolfe, 102.

10 Hatterer, 29–30. The author stated that he does not believe that all

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homosexual behavior and lifestyles are addictive. Here he may have in mind cases of situational homosexual behaviors such as that which occurs in prison. Ironically, he did mention the Metropolitan Community Church's Sexual Compulsiveness Anonymous program as an example of a program designed to deal with addictive sexual behaviors. Though the Twelve-Step program of Alcoholics Anonymous has proven to be a helpful tool for groups like Courage, the Metropolitan Community Church is a "homosexual church." As such, is hardly an institution likely to be of help to the habituated homosexual since its rationale for its existence is to confirm homosexuals in their deviant behavior.

11 Stuart Timmons, *The Trouble With Harry Hay—Founder of the Modern Gay Movement* (Boston: Alyson Publications, 1990), 145. Timmons noted that there was an earlier short-lived group called the Chicago Society for Human Rights founded in 1924 by Henry Gerber. Gerber also based his organization on Socialist principles.

12 See Timmons. Harry Hay was born in Worthing, England in 1912 and came to America with his family in 1916. He described his relationship with his father as "hostile" and "chilly," but he was his mother's "favorite." An excellent student and avid reader in the classroom, he was a self-described "sissy boy" on the playground. In his teen years, Harry, who was brought up Catholic, was attracted to Socialism (the Wobblies) and to other men. By his early 20s, he had become a recognized face in Los Angeles' "gay" scene and had a long string of homosexual affairs. In 1933, Harry met fellow-homosexual and actor Will Geer who introduced Hay to the Communist Party and the Red Underground, which became a surrogate family to the alienated young man. Harry, who had long-since abandoned his Catholic faith, took up playing the organ for the Los Angeles Lodge of the Eastern Temple (*Ordo Templi Orientis* or OTO) that combined Freemasonry, Rosicrucianism and Eastern mysticism with sexual magic including phallic worship and sodomy. Hay married in 1938 and divorced in 1951 shortly after founding the Mattachine Society. After the Society dissolved in 1953 and the homosexual movement relocated itself in San Francisco, Hay continued to involve himself in homosexual politics including giving his endorsement to NAMBLA and membership in the Southern California Gay Liberation Front.

13 See "Ethnic Minority as Signifier for 'Lack of Progress and Education'" at <http://deall.ohio-state.edu/grads/yu.124/minzu/2partt.htm>.

14 Timmons, 136.

15 Ibid., 151.

16 Ibid., 152.

17 Ibid., 162, 166.

18 Ibid., 171.

19 Ibid., 173.

20 Bayer, 6.

21 Kenneth Plummer as quoted by Jeffrey Weeks, "Discourse, desire and sexual deviance: some problems in a history of homosexuality," in *The Making of the Modern Homosexual*, ed. Kenneth Plummer (Totawa, N.J.: Barnes & Noble Books, 1981), 104.

22 Ibid.

23 Literally, "Families, I hate you! Shut-in homes, closed doors...(jealous possessors of happiness)." See

<http://www.geocities.com/Athens/Oracle/6517/387.htm>. Quote taken from André Gide, *Fruits of the Earth* (Middlesex, England: Penguin Books, 1982).

24 Wolfe, 101.

25 Charley Shively, "Indiscriminate Promiscuity as an Act of Revolution" in *Gay Roots—Twenty Years of Gay Sunshine—An Anthology of Gay History, Sex, Politics and Culture*, ed. Winston Leland (San Francisco: Gay Sunshine Press, 1991), 257.

26 Ibid., 261, 263.

27 Peter Tatchell, "The 'King of Zap,'" interview with Jack Nichols on *Gay Today* at <http://gaytoday.badpuppy.com/garchive/interview/013100in.htm>. 28 Ibid.

29 Goss, 57. Dr. Robert Goss holds a Master of Divinity degree from Jesuit Western School of Theology and a Ph.D. in Comparative Religion from Harvard University. He is associated with the Metropolitan Community Church. Goss had a brother who died of AIDS. His young partner, who was a Jesuit seminarian when they met and "fell in love," also died of AIDS. 30 Ibid., 58.

31 Although Harlem poet and feminist/lesbian Audre Lorde claims that it is "erotic power" that empowers the gay movement and it is through the lens of "erotic power" that gays scrutinize all aspects of their existence, this writer believes that it is "political power" that drives the Collective—first and foremost. See Lorde's essay "Uses of the Erotic: The Erotic as Power," in *Take Back the Night: Women on Pornography*, (New York: William Morrow, 1980), 298.

32 The process and techniques of colonization by homosexuals extend to all areas of life. Homosexual occupational colonization is prominent in the art world especially in the field of music, musical theater, films, dance, dress designing, and interior design. The writer Somerset Maugham, himself a homosexual, claimed that homosexuals possessed “the ability to ornament, decorate, and embroider.” Bergler saw this talent as part of a homosexual’s pseudo-feminine identification. The colonization of Broadway and musical theater are well known. In the dance world “homosexuality is the open sesame to jobs since so many of the choreographers are that way and the ballet masters, by tradition, have their pick of the little boys,” Jess Stearn had noted. In the field of music, Sergei Diaghilev, the dance impresario who launched Nijinsky, said that in times past a composer who was homosexual feared exposure, “but today, if you are a composer and not a homosexual, you might as well put a bullet through your head.” In the field of women’s fashion, homosexuals express their fear and hatred of women by selecting flat chested, anorexic, androgynous models who look like young boys. The famous designer Rudi Gernreich, one of Harry Hay’s early sex partners, was the first to design men’s underwear for women. In terms of general employment and promotions, homosexuals tend to favor fellow homosexuals over non-homosexuals. In his study on homosexuality, Stearn was told that in some work places, “homosexuals schemed and maneuvered to get their leaders into positions of power, not only making working conditions more comfortable, but also deriving satisfaction in gaining prestige for their own kind in an unsympathetic world. ...When they are numerous enough, homosexuals may ‘take over an office.’” “Attractive straights in the office are sexually solicited after they are ‘studied’ as prospects. ...Discourtesy is shown to women staffers,” added Stearn. Colonization by homosexuals of certain domestic and foreign vacation spots is also a well-known phenomenon. In the United States for example, Fire Island just south of Long Island has been transformed into a homosexual enclave where homosexuals and lesbians from the New York City area can act out their erotic fantasies on weekends and vacations. While most of the resort areas on Fire Island like Cherry Grove, are owned by non-homosexuals, they are primarily occupied by homosexuals. Homosexual writer Randy Shilts called Fire Island’s shore areas “beaches of the dispossessed.” The Meat Rack is the island location most famous or infamous for anonymous sex, noted Shilts. For a 60 year history of homosexual life on the island see Esther Newton, *Cherry Grove*,

Fire Island (Boston: Beacon Press, 1993). In Central America, Haiti is the number one vacation spot for American homosexuals and AIDS. 33 Bayer, 103. For a look at the tactics the Collective used against the American Psychological Association see William Paul, James D. Weinrich, Ph.D., John C. Gonsiorek, Ph.D., Mary E. Hotvedt, Ph.D., eds. *Homosexuality Social, Psychological, and Biological Issues* (Beverly Hills, Calif.: Sage Publications, 1982). The Task Force on Sexual Orientation of the Society for the Psychological Study of Social Issues (SPSSI), a division of the American Psychological Association, was established in April 1978. One of the conclusions of the Task Force was: "The illness model of homosexuality is slowly being put to rest ...the fact (is) that homosexuality is a normal variation in sexual expression and that the main difference between homosexuals and heterosexuals is their choice of sexual and affectional preference." 34 Ibid., 104.

35 Ibid., 104–107.

36 Ibid., 109.

37 Ibid., 111.

38 Ibid., 118.

39 Ibid., 127.

40 Ibid., 176.

41 Ibid., 167.

42 See Sorotzkin, "The Denial of Child Abuse."

43 Rueda, 470–522.

44 Ibid., 470.

45 Ibid., 473.

46 Ibid., 492.

47 Ibid.

48 Ibid., 505.

49 Charles Panati, *Sexy Origins and Intimate Things: The Rites and Rituals of Straights, Gays, Bi'S, Drags, Trans, Virgins, and Others* (New York: Penguin Books, 1998). Also at <http://bookbuzz.com/panti/homosexual.htm>.

50 Diane Dew, "Who funds homosexual and lesbian groups?" Information compiled from public records, annual reports and publications of the Foundation Center. See <http://dianedew.com/gayles.htm>.

51 Ibid.

52 Meerloo, 46.

53 Ibid., 64.

54 Ibid., 64. “It’s among the intelligentsia ...that we often find the glib compulsion to explain everything and to understand nothing,” said the author who personally experienced the totalitarian use of words under the Nazi occupation of the Netherlands during World War II. 55 Ibid.

56 See Goss, xix.

57 See Budenz, 42–43.

58 Rueda, 63–64. The quote was taken from Toby Marotta, *The Politics of Homosexuality* (Boston: Houghton Mifflin Co., 1981).

59 Goss, xix.

60 Ibid.

61 Rueda, 119.

62 Ibid., 119.

63 In her online essay, “Homophobia a serious barrier to HIV prevention education” available at http://www.thebody.com/encyclo/govt_overview.html, Joyce Hunter states that *homophobia* is not only a social concern but also a public health concern. “Homophobia” she said, “is a barrier to HIVPrevention Education and therefore must be considered a cause of AIDS.” 64 George Weinberg is credited with introducing the term *homophobia* in *Society and the Healthy Homosexual* (New York: St. Martin’s Press, 1972). 65 Goss, 105.

66 Cory, 103. The author coined the term *cantargot*. He identified himself as a former homosexual who was happily married with children.

67 For a further discussion of homosexual *camp* see Gregg Blachford, “Male Dominance and the Gay World,” *The Making of the Modern Homosexual*, 193–197 and Jack Babuscio, “The Cinema of Camp,” in *Gay Roots*, 431–449. Babuscio died of AIDS in England in 1990.

68 Johansson and Percy, 23.

69 Gray, 250.

70 This composite of the “coming out” process is based on the writings of gay activist Adam DeBaugh, and Johansson and Percy in *Outing*.

71 See Goss, 130.

72 Ibid.

73 Rueda, 109.

74 Stephen Likosky, ed., *Coming Out—An Anthology of International Gay and Lesbian Writings* (New York: Pantheon Books, 1992), xv. In his contribution to the anthology, Italian writer Mario Mieli opened with a statement almost identical to that of Likosky. “The object of the revolutionary

struggle of homosexuals is not that of winning social tolerance for gays, but rather of the liberation of homoerotic desire in every human being,” he said. He defined the ultimate objective of “revolutionary homosexuals” like himself as “the subversion of the norm that represses (homo)eroticism.” One of Mieli’s other significant statements is that, “In the United States ...the great majority of bars where gay people meet are controlled by the Mafia.” This statement appears to contradict Robert Goss’ claim that after Stonewall (1969) gays took over ownership of gay bars from organized crime.

75 Ibid.

76 Goss, 41.

77 Johansson and Percy, 302.

78 Ibid., 303.

79 Ibid., 304.

80 Ibid., 298.

81 Ibid.

82 Goss, 41.

83 Ibid. See also Marc E. Vargo, *Acts of Disclosure—The Coming-Out Process of Contemporary Gay Men* (New York: The Haworth Press, 1998), 126. 84 Goss, 152.

85 Robert Williams, *Just as I Am—A Practical Guide to Being Out, Proud, and Christian* (New York: Crown Publishers, Inc., 1992).

86 Ibid., 129.

87 Ibid., 160. Not all homosexuals agree with Williams that outing is a desired act or that outing is ultimately beneficial to the individual who is outed especially if he is married. In *Acts of Disclosure*, edited by Marc E. Vargo, David Mayo and Martin Gunderson stated that “The violation of privacy involved in outing someone is—or at the very least like—theft. It is theft from that person of control of private information.”

88 Ibid., 161.

89 At the time of his death, Goss said that Williams was working on a manuscript, *The Beloved Disciple*, in which Williams “reconstructed” a fictional story depicting Jesus and Lazarus as lovers.

90 Rueda, 248.

91 On August 19, 2002, the Houston chapter of PFLAG submitted an *amicus* brief to the U.S. Supreme Court urging the court to review the constitutionality of the Texas Homosexual Conduct Law.

92 See Leanne McCall Tigert, *Coming Out While Staying In—Struggles and*

Celebrations of Lesbians, Gays, and Bisexuals in the Church (Cleveland: United Church Press, 1996). Tigert demonstrates how the United Church of Christ and other denominations open themselves up to an “Open and Affirming” theology. See also, Gary David Comstock, *Unrepentant, SelfAffirming, Practicing—Lesbian/Bisexual/Gay People within Organized Religion* (New York: Continuum Publishing Co., 1996). The “partnered” Comstock provides a broad view of homosexuals who have chosen to stay within their own denominations including Catholic priests and religious as well as those who see alternative religious experiences.

93 See Troy Perry and Thomas L. P. Swiegood, *Don’t Be Afraid Anymore* (New York: St. Martin’s Press, 1990). Troy Perry, born on July 22, 1940 was the oldest of five sons. He lost his father at an early age in a tragic car accident. When he was just 13, a friend of his new stepfather sodomized him in his own bed. Growing up he remembered only two conflicting desires—his desire to preach and his desire for young men. His brief clerical career with the Church of God, as well as his marriage, came to a crashing halt when one of his homosexual affairs backfired on him. He left his wife and children with her family and went to live in Los Angeles to live with his mother. Here he became a part of the homosexual underground and started a long string of “love affairs.” Perry became one of the earliest “gay” activists in the United States. In October 1968 he formed the first Metropolitan Community Church in Los Angeles. According to Perry, UFMCC “sacraments” include baptism and holy communion. Its rites include ordination, membership, funeral or memorial service, laying on of hands, blessing and the rite of holy union and of holy matrimony.

94 See the UFMCC website at <http://www.ufmcc.com/>.

95 Rev. Elder Don Eastman, “Homosexuality; Not A Sin, Not A Sickness; What The Bible Does and Does Not Say,” Los Angeles Universal Fellowship Press, 1990 online at <http://www.opendoormcc.com/UFMCC3/0403.html>.

96 See Rueda, “The term ‘social sciences’ was always a misnomer for a peculiarly modern ideology, a form of speech without ontological content,” Rueda charged. See also the testimony of Dr. A. H. Hobbs of the University of Pennsylvania, who dared to challenge the “entrenched orthodoxy” of the social science academic interlock. In testimony before the Reece Committee studying the power and influence of American foundations, Hobbs, the selfdescribed “oldest assistant professor east of the Rockies,” delivered a

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multi-faceted indictment of the intellectual rape of academia by the large foundations and their satellites. Hobbs, who coined the term “scientism” to describe much of the worthless and dangerous sociological claptrap passed off as scientific gospel in U.S. contemporary academic circles, used the Rockefeller Foundation’s financing of Alfred C. Kinsey’s “sex research” at the University of Indiana to illustrate his charges. Hobbs observations are found in Rene A. Wormser, *Foundations: Their Power and Influence* (Santa Cruz, Calif.: Radio Liberty Press, 1996), 75.

97 Perry and Swiegood, 345.

98 Rueda, 270.

99 Ibid., 272.

100 Biographical data from Chi Rho Press Newsletter, Vol. II, No. 5, 2 February 2001 at

http://www.chirhopress.com/newsletter_archive/newsletter39.html. 101

Rueda, 273.

102 Ibid., 276.

103 Ibid., 275.

104 Ibid., 279.

105 Goss, 123, 125.

106 Ibid., xv.

107 Ibid., 81.

108 Ibid., 125.

109 Ibid., 131–138.

110 Ibid., 141, 167.

111 Goss, *Queering Christ—Beyond Jesus Acted Up*, 69.

112 Ibid., 77.

113 Ibid., 79.

114 Ibid.

115 Communication of November 3, 2003 to author from the Information Department of the Theosophical Society International Headquarters in India stating that “Homosexuals are certainly eligible for membership in the Theosophical Society.”

116 This summary of theosophy is based on the work of John T. Driscoll (transcribed by Virginia Mokslaveskas-Funkhouser) found at *New Advent Catholic Encyclopedia* website at

<http://www.newadvent.org/cathen/14626a.htm>. 117 Gregory Tillett, *The Elder Brother—A Biography of Charles Webster Leadbeater*, (Boston:

Routledge & Kegan Paul, 1982).

118 Ibid., 19–20.

119 Ibid., 20.

120 Ibid., 21.

121 Maurice H. Warnon, Biographical Notes (unfinished) on Charles Webster Leadbeater at

<http://kingsgarden.org/English/Organizations/LCC.GB/LCIS/Scriptures/Liberal/Leadbeater/BioLeadbeater.html>.

122 Tillett, 43.

123 Ibid., 51.

124 Ibid., 63.

125 Ibid., 69–70.

126 Ibid.

127 Ibid., 78.

128 Ibid., 81.

129 Ibid.

130 Ibid., 80.

131 Ibid., 85–87.

132 Ibid., 143.

133 Ibid., 159.

134 Ibid., 168, 275.

135 Ibid., 168–169.

136 Ibid., 169, 284.

137 For historical information on the Liberal Catholic Church International and the U.S. branch of the LCC see <http://www.liberalcatholic.org/> and <http://members.tripod.com/~LiberalCatholic/>. The influence of Wedgwood and Leadbeater on the LCC was unfortunately permanent. Today the U.S./LCC requires its clergy to profess a belief in the teachings of theosophy.

138 Tillett, 191, 196.

139 Ibid., 192.

140 Ibid., 280.

141 Ibid., 197.

142 Ibid., 199–200.

143 Ibid., 203.

144 Ibid., 312.

145 Ibid., 312.

146 Ibid., 282–286.

147 Ibid., 281.

148 Ibid., 296.

149 Ibid.

150 Ibid., 280.

151 Blasphemy is any contemptuous or profane act, utterance, or writing concerning God. The Dominican scholar, Father John O'Connor called it a "heinous sin." For an excellent summary of the heinous sin of blasphemy see <http://www.ewtn.com/library/HOMELIBR/CEBLASPH.TXT>. 152 Pat Califa, "The Necessity of Excess," *CounterPunch*, 19 October 2002 at <http://www.counterpunch.org/califa1019.html>. A biography of Patrick (Pat) Califa is available at <http://www.thunderinthemountains.com/bios/Patcalifia.htm>. 153 See Rodgers, 151.

154 Ibid., 109, 197.

155 David M. Gitlitz, *Secrecy and Deceit: The Religion of the Crypto Jews* (Philadelphia: Jewish Publication Society, 1996), 139–140.

156 Norman Pittenger, ed., *Christ for Us Today* (London: SCM Press Ltd. 1968). Text includes all the papers presented at the 50th Conference on Modern Churchmen, Somerville College, Oxford, July 24–28, 1967.

157 Pittenger, 101–116.

158 Ibid.

159 Ibid., 109. See Saint Pope Pius X's decree *Lamentabili* at http://www.saint-mike.org/Papal-Library/PiusX/Encyclicals/Lamentabili_Sane.html.

160 Ibid.

161 Ibid., 109–110.

162 Ibid., 110.

163 Ibid.

164 Ibid., 109

165 Ibid.

166 See Bishop Colin, "Southwark People—Bishop Hugh at eighty!" *The Bridge* no. 4 (May 2000) at <http://www.dswark.org/bridge/0005/page13.htm>.

167 See John S. Peart-Binns, *Bishop Hugh Montefiore* (London: Anthony Blond, 1990). The ancient pagan mythology of Gaia, or Mother Earth/Earth Goddess was resurrected in the 20th century by English-born Alice A. Bailey, a contemporary of Annie Besant, who left the U.S. branch of the Theosophical Society to found her own occult organization and publishing

house, the Arcane School and Lucifer Trust (later tactfully changed to Lucis Trust) in the early 1920s. Sixty years later in 1988. Lovestock picked up on Bailey's work and established the Gaia Trust.

168 James Lovelock, *Homage to Gaia: The Life of an Independent Scientist* (London: Oxford University Press, 2001) available from <http://www.naturalhealth.net.nz/ebooksnl/bl/titles/homeagetogaia/about.htm>.

169 Robert Williams, 109, 116.

170 Morton Smith, *The Secret Gospel—The Discovery and Interpretation of the Secret Gospel According to Mark* (New York: Harper and Row, 1973), 30. 171 Ibid., 114.

172 Ibid., 140.

173 Morton Smith, *Jesus the Magician* (New York: Harper and Row, 1978), 88–89, 137.

174 See The Secret Gospel of Mark: Discussion on Crosstalk 1996 at http://www1.uni-bremen.de/~wie/Secret/secret_crosstalk.html. Rev. Hobb's comments were posted on May 14, 1995. The consensus of scholars in this particular dialogue appears to be that Smith's evidence for *The Secret Gospel of Mark* was non-existent and quite possibly a fraud. Smith died in 1991 and no one has ever seen any evidence of the Saint Clement letter.

175 John McNeill, *The Church and the Homosexual*, 3rd ed. (Boston: Beacon Press, 1988).

176 Rueda quote from "The Church Divided. A Jesuit Priest Who Begg to Differ: A Conversation with Father John McNeill and Dr. Lawrence Mass," *New York Native*, April 20–May 3, 1981. See also McNeill, *The Church and the Homosexual*.

177 McNeill, *The Church and the Homosexual*, 239. See also samples of the author's correspondence with his Jesuit Superiors and the Vatican, 217–241.

178 Ibid.

179 John McNeill, "Sermon in Celebration of the 30th Anniversary of Dignity/New York," available at

<http://www.dignityusa.org/archives/021027mcneill.html>.

180 Ibid. McNeill's sexual relationship with Chiarelli began while he was still a Jesuit in good standing. See "Gay Today: Viewpoint" at <http://gaytoday.badpuppy.com/garchive/viewpoint/071299vi.htm>. In the Vatican statements and letters on the McNeill affair that have been made public, there is no indication that Rome demanded he return to his vow of chastity as a condition for his continuation as a priest, although this may have

been handled off the record.

181 Ibid.

182 Ibid.

183 Robert Seidenberg, "Accursed," *Homosexuality: A Changing Picture*, ed. Hendrik M. Ruiteneek, (London: Souvenir Press, 1973), 164. 184 Rueda, 49

185 Anchell, 12.

| **The Leonine Prayers** Instituted by Pope Leo XIII in 1884

Hail Mary (3 times) Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!
To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate, thine eyes of
mercy toward us.
And after this exile, show us the blessed
Fruit of thy womb, Jesus.
O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in mercy upon Thy people who cry to Thee, and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers we pour forth for the conversion of sinners, and for the liberty and exultation of our holy Mother the Church.
Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits,

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who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

| **The Prayers of Fatima**

O my Jesus, forgive us. Deliver us from the fire of hell. Lead all souls to Heaven, especially those in most need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee! I ask forgiveness for those who do not believe, do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost

I adore Thee profoundly and offer Thee the most Precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences by which He is offended.

And through the infinite merits of His Most Sacred Heart and of the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.

| **Prayer for Priestly Vocations**

O God, we earnestly beseech Thee to bless Thy Church with many vocations to the Holy priesthood: **men** who will serve Thee with their whole strength and gladly spend their lives for Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life, in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking

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investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was published by Human Life International (Baltimore, MD) in 1989 and later by Tan Publishers (Charlotte, NC). Her second book, *The McHugh Chronicles* was published in 1997, while she continued to conduct research and interviews for *The Rite of Sodomy*.

Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy — Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to www.newengelpublishing.com.

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